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# Na Tumhaka Sutta

## Not Yours

Translated from the Pali by Thanissaro Bhikkhu

"Whatever is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit. And what is not yours?

"The eye is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit. Forms are not yours... Eye-consciousness is not yours... Eye-contact is not yours... Whatever arises in dependence on eye-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit.

"The ear is not yours: let go of it...

"The nose is not yours: let go of it...

"The tongue is not yours: let go of it...

"The body is not yours: let go of it...

"The intellect is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit. Ideas are not yours... Intellect-consciousness is not yours... Intellect-contact is not yours... Whatever arises in dependence on intellect-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit.

"Suppose a person were to gather or burn or do as he likes with the grass, twigs, branches, and leaves here in Jeta's Grove.

Would the thought occur to you, 'It's us that this person is gathering, burning, or doing with as he likes'?"

"No, lord. Why is that? Because those things are not our self nor do they pertain to our self."

"In the same way, monks, the eye is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit... The ear... The nose... The tongue... The body... The intellect is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit... Whatever arises in dependence on intellect-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit."

# Nadi Sutta

## The River

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said, "Monks, suppose there were a river, flowing down from the mountains, going far, its current swift, carrying everything with it, and -- holding on to both banks -- kasa grasses, kusa grasses, reeds, birana grasses, and trees were growing. Then a man swept away by the current would grab hold of the kasa grasses, but they would tear away, and so from that cause he would come to disaster. He would grab hold of the kusa grasses... the reeds... the birana grasses... the trees, but they would tear away, and so from that cause he would come to disaster.

"In the same way, there is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. That form tears away from him, and so from that cause he would come to disaster.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. That feeling tears away from him, and so from that cause he would come to disaster.

"He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. That perception tears away from him, and so from that cause he would come to disaster.

"He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. Those fabrications tear away from him, and so from that cause he would come to disaster.

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. That consciousness tears away from him, and so from that cause he would come to disaster.

"Now, monks, what do you think: Is form constant or inconstant?"

"Inconstant, lord."

"Is feeling constant or inconstant?"

"Inconstant, lord."

"Is perception constant or inconstant?"

"Inconstant, lord."

"Are fabrications constant or inconstant?"

"Inconstant, lord."

"Is consciousness constant or inconstant?"

"Inconstant, lord."

"Thus, monks, whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: all form is to be seen as it actually is with right discernment: 'this is not mine. This is not my self. This is not what I am.'

"Whatever feeling... Whatever perception... Whatever fabrications...

"Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: all consciousness is to be seen as it actually is with right discernment: 'this is not mine. This is not my self. This is not what I am.'

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he grows dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

# Nagara Sutta

## The City

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi... "Monks, before my Awakening, when I was just an un-awakened Bodhisattva, the realization came to me: 'how this world has fallen on difficulty! It is born, it ages, it dies, it falls away and re-arises, but it does not discern the escape from this stress, from this aging and death. O when will it discern the escape from this stress, from this aging and death?'

"Then the thought occurred to me, 'Aging and death exist when what exists? From what as a requisite condition is there aging and death?' From my appropriate attention there came the breakthrough of discernment: 'Aging and death exist when birth exists. From birth as a requisite condition comes aging and death.' Then the thought occurred to me, 'Birth exists when what exists? From what as a requisite condition comes birth?' From my appropriate attention there came the breakthrough of discernment: 'Birth exists when becoming exists. From becoming as a requisite condition comes birth... 'Name-and-form exists when what exists? From what as a requisite condition is there name-and-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-and-form exists when consciousness exists. From consciousness as a requisite condition comes name-and-form.' Then the thought occurred to me, 'Consciousness exists when what exists? From what as a requisite condition comes consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness exists when

name-and-form exists. From name-and-form as a requisite condition comes consciousness.'

"Then the thought occurred to me, 'this consciousness turns back at name-and-form, and goes no farther. It is to this extent that there is birth, aging, death, falling away, and re-arising, i.e., from name-and-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition come the six sense media... Thus is the origination of this entire mass of stress. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

"Then the thought occurred to me, 'Aging and death don't exist when what doesn't exist? From the cessation of what comes the cessation of aging and death?' From my appropriate attention there came the breakthrough of discernment: 'Aging and death don't exist when birth doesn't exist. From the cessation of birth comes the cessation of aging and death.'... 'Name-and-form doesn't exist when what doesn't exist? From the cessation of what comes the cessation of name-and-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-and-form doesn't exist when consciousness doesn't exist. From the cessation of consciousness comes the cessation of name-and-form.' Then the thought occurred to me, 'Consciousness doesn't exist when what doesn't exist? From the cessation of what comes the cessation of consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness doesn't exist when name-and-form doesn't exist. From the cessation of name-and-form comes the cessation of consciousness.'

"The thought occurred to me, 'I have attained this path to Awakening, i.e., from the cessation of name-and-form comes the cessation of consciousness, from the cessation of consciousness comes the cessation of name-and-form. From the cessation of name-and-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Thus is the cessation of this entire mass of stress. Cessation, cessation.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

"It is just as if a man, traveling along a wilderness track, were to see an ancient path, an ancient road, traveled by people of former times. He would follow it. Following it, he would see an ancient city, an ancient capital inhabited by people of former times, complete with parks, groves, and ponds, walled, delightful. He would go to address the king or the king's minister, saying, 'Sire, you should know that while traveling along a wilderness track I saw an ancient path... I followed it... I saw an ancient city, an ancient capital... complete with parks, groves, and ponds, walled, delightful. Sire, rebuild that city!' The king or king's minister would rebuild the city, so that at a later date the city would become powerful, rich, and well-populated, fully grown and prosperous.

"In the same way I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times.

And what is that ancient path, that ancient road, traveled by the Rightly Self-awakened Ones of former times? Just this noble eightfold path: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. That is the ancient path, the ancient road, traveled by the Rightly Self-awakened Ones of former times. I followed that path. Following it, I came to direct knowledge of aging and death, direct knowledge of the origination of aging and death, direct knowledge of the cessation of aging and death, direct knowledge of the path leading to the cessation of aging and death. I followed that path. Following it, I came to direct knowledge of birth... becoming... clinging... craving... feeling... contact... the six sense media... name-and-form... consciousness, direct knowledge of the origination of consciousness, direct knowledge of the cessation of consciousness, direct knowledge of the path leading to the cessation of consciousness. I followed that path.

"Following it, I came to direct knowledge of fabrications, direct knowledge of the origination of fabrications, direct knowledge of the cessation of fabrications, direct knowledge of the path leading to the cessation of fabrications. Knowing that directly, I have revealed it to monks, nuns, male lay followers and female lay followers, so that this holy life has become powerful, rich, detailed, well-populated, wide-spread, proclaimed among celestial and human beings."

# **Nagaravindeyya Sutta**

## **The Discourse Delivered at Nagaravindika**

I heard thus:

At one time the Blessed One was touring the Kosala country with a large Community of Bhikkhus and arrived at the Brahmin village Nagaravindika of Kosala. The Brahmin householders of Nagaravindika heard 'The good recluse Gotama, son of the Sakyas, who became homeless, while touring the Kosala country with a large Community of Bhikkhus have arrived at the Brahmin village Nagaravindika. This is the fame that has spread about him. That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, has gone well, knows the worlds, is the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. We should see such worthy ones. Then the Brahmin householders of Nagaravindika approached the Blessed One. Some of them exchanged friendly greetings with the Blessed One and sat on a side. Some joined their hands in reverence and sat on a side. Some made their names and clans heard in the presence of the Blessed One and sat on a side and the rest silently sat on a side.

To the Brahmin householders of Nagaravindika the Blessed One said.

'Householders, if the homeless ascetics of other beliefs ask you: "Householders, what kind of recluses and Brahmins should not be revered, esteemed and worshipped?" You should reply them thus. Those recluses and Brahmins, without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Such recluses

and Brahmins should not be revered, esteemed and worshipped. For we too are without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Not seeing any good conduct above that, we should not revere, esteem and worship those good recluses and Brahmins. Those recluses and Brahmins, without dispelled greed, aversion and delusion, for sounds cognizable by ear-consciousness...for scents cognizable by nose consciousness...for tastes cognizable by tongue-consciousness...for touches cognizable by body consciousness and for thoughts cognizable by mind-consciousness internally not appeased, abide with good and bad conduct by body, speech and mind. Such recluses and Brahmins should not be revered, esteemed and worshipped. For we too are without dispelled greed, aversion and delusion, for thoughts cognizable by mind-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Not seeing any good conduct above that, we should not revere, esteem and worship those good recluses and Brahmins. Householders, you should reply those ascetics of other beliefs in this manner.

Householders, if the homeless ascetics of other beliefs ask you: "Householders, what kind of recluses and Brahmins should be revered, esteemed and worshipped?" You should reply to them thus. Those recluses and Brahmins, with dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally appeased, abide with the right conduct by body, speech and mind. Such recluses and Brahmins should be revered, esteemed and worshipped. For we are without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Seeing good conduct in these recluses and

Brahmins above us, we should revere, esteem and worship those good recluses and Brahmins. Those recluses and Brahmins, with dispelled greed, aversion and delusion, for sounds cognizable by ear-consciousness... for scents cognizable by nose consciousness...for tastes cognizable by tongue-consciousness...for touches cognizable by body consciousness...and for thoughts cognizable by mind-consciousness internally appeased, abide with the right conduct by body, speech and mind. Such recluses and Brahmins should be revered, esteemed and worshipped. For we are without dispelled greed, aversion and delusion, for thoughts cognizable by mind-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Seeing good conduct in these recluses and Brahmins above us, we should revere, esteem and worship those good recluses and Brahmins. Householders, you should reply those ascetics of other beliefs in this manner.

Householders, if the homeless ascetics of other beliefs ask you: Householders, what are the ways and behavior patterns, of those venerable ones, it is appropriate that you say: Indeed these venerable ones are free of greed, or fallen to train for it? Free of aversion or fallen to train for it and free of delusion, or fallen to train for it? You should reply to them thus. Those venerable ones abide in forest dwellings and leaf thatched huts, where such forms cognizable by eye consciousness could not be enjoyed. Such sounds cognizable ear-consciousness could not be enjoyed, such scents cognizable nose-consciousness could not be enjoyed, such tastes cognizable tongue-consciousness could not be enjoyed, such touches cognizable body-consciousness could not be enjoyed. Because of these ways and behavior patterns, we say that these venerable ones are free of greed, or fallen to train for it, free of aversion or fallen to train for it, free of delusion, or fallen to train for it.'

When this was said the Brahmin householders of Nagaravindika said. 'Good Gotama, now we understand. It's like something overturned was reinstated...From today, as long as we live, remember us as your disciples.'

# Nakhasikha Sutta

## The Tip of the Fingernail

Translated from the Pali by Thanissaro Bhikkhu.

At Savatthi. Sitting to one side, a monk said to the Blessed One, "Lord, is there any form that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity? Is there any feeling... any perception... Are there any fabrications... Is there any consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity?"

"No, monk, there is no form... no feeling... no perception... there are no fabrications... there is no consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity."

Then the Blessed One, picking up a tiny bit of dust with the tip of his fingernail, said to the monk, "There isn't even this much form that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity. If there were even this much form that was constant, lasting, eternal, not subject to change, that would stay just as it is as long as eternity, then this living of the holy life for the right ending of suffering & stress would not be discerned. But because there isn't even this much form that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity, this living of the holy life for the right ending of suffering & stress *is* discerned.

"There isn't even this much feeling..."

"There isn't even this much perception..."

"There aren't even this many fabrications..."

"There isn't even this much consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity. If there were even this much consciousness that was constant, lasting, eternal, not subject to change, that would stay just as it is as long as eternity, then this living of the holy life for the right ending of suffering & stress would not be discerned. But because there isn't even this much consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity, this living of the holy life for the right ending of suffering & stress *is* discerned.

"What do you think, monk -- Is form constant or inconstant?"

"Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"... Is feeling constant or inconstant?" "Inconstant, lord."...

"... Is perception constant or inconstant?" "Inconstant, lord."...

"... Are fabrications constant or inconstant?" "Inconstant, lord."...

"What do you think, monk -- Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monk, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever...

"Any perception whatsoever...

"Any fabrications whatsoever...

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

# Nakula Sutta

## Nakula's Parents

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. At that time, Nakula's father, the householder, was diseased, in pain, severely ill. Then Nakula's mother said to him: "Don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not be able to support the children or maintain the household after I'm gone,' but you shouldn't see things in that way. I am skilled at spinning cotton, at carding matted wool. I can support the children and maintain the household after you are gone. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will take another husband after I'm gone,' but you shouldn't see things in that way. You know as well as I how my fidelity (lit., "householder-celibacy") has been constant for the past sixteen years. So don't be worried, as you die, householder. Death is painful for one who is worried. The Blessed One has criticized death when one is worried.

"Now it may be that you are thinking, 'Nakula's mother will have no desire to go see the Blessed One, to go see the community of monks, after I'm gone,' but you shouldn't see things in that way. I will have an even greater desire to go see the Blessed One, to go see the community of monks, after you are gone. So don't be worried as you die, householder. Death is painful

for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not act fully in accordance with the precepts after I'm gone,' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who act fully in accordance with the precepts, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One, the worthy one, the rightly self-awakened one who is staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. So don't be worried, as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not attain inner tranquility of awareness after I'm gone,' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who attain inner tranquility of awareness, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One, the worthy one, the rightly self-awakened one who is staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. So don't be worried, as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not reach firm ground in this Doctrine and Discipline, will not attain a firm foothold, will not attain consolation, overcome her doubts, dispel her perplexity, reach fearlessness or gain independence from others with regard to the Teacher's message [a standard description of a stream-winner],' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who reach firm ground in this

Doctrine and Discipline, attain a firm foothold, attain consolation, overcome their doubts, dispel their perplexity, reach fearlessness, and gain independence from others with regard to the Teacher's message, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One, the worthy one, the rightly self-awakened one who is staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death."

While Nakula's father the householder was being exhorted by Nakula's mother with this exhortation, his disease was immediately allayed. And he recovered from his disease. That was how Nakula's father's disease was abandoned.

Then, soon after Nakula's father the householder had recovered from being sick, not long after his recovery from his illness, he went leaning on a stick to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One said to him, "It is your gain, your great gain, householder, that you have Nakula's mother -- sympathetic and wishing for your welfare -- as your counselor and instructor. To the extent that I have white-clad householder female disciples who act fully in accordance with the precepts, she is one of them. To the extent that I have white-clad householder female disciples who attain inner tranquility of awareness, she is one of them. To the extent that I have white-clad householder female disciples who reach firm ground in this Doctrine and Discipline, attain a firm foothold, attain consolation, overcome their doubts, dispel their perplexity, reach fearlessness, and gain independence from others with regard to the Teacher's message, she is one of them. It is your gain, your great gain, householder, that you

have Nakula's mother -- sympathetic and wishing for your welfare -- as your counselor and instructor."

# Nakulapita Sutta

## To Nakulapita

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was living among the Bhaggas at Crocodile Haunt in the Bhesakala Grove at the Deer Park. Then the householder Nakulapita went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I am a feeble old man, aged, advanced in years, having come to the last stage of life. I am afflicted in body and ailing with every moment. And it is only rarely that I get to see the Blessed One and the monks who nourish the heart. May the Blessed One teach me, may the Blessed One instruct me, for my long-term benefit and happiness."

"So it is, householder. So it is. The body is afflicted, weak, and encumbered. For who, looking after this body, would claim even a moment of true health, except through sheer foolishness? So you should train yourself: 'Even though I may be afflicted in body, my mind will be un-afflicted.' That is how you should train yourself."

Then the householder Nakulapita, delighting in and approving of the Blessed One's words, rose from his seat and -- bowing down to the Blessed One and circumambulating him, keeping him to his right -- went to Ven. Shariputra and on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Shariputra said to him, "Your faculties are clear and calm, householder, your complexion pure. Have you had the opportunity today of listening to a Dhamma talk in the presence of the Blessed One?"

"How could it be otherwise, venerable sir? I have just now been sprinkled by the Blessed One with the deathless ambrosia of a Dhamma talk."

"And how were you sprinkled by the Blessed One with the deathless ambrosia of a Dhamma talk?"

"Just now I went to the Blessed One and on arrival, having bowed down to him, sat to one side. As I was sitting there I said to him, 'Lord, I am a feeble old man, aged, advanced in years, having come to the last stage of life. I am afflicted in body and ailing with every moment. And it is only rarely that I get to see the Blessed One and the monks who nourish the heart. May the Blessed One teach me, may the Blessed One instruct me, for my long-term benefit and happiness.'

"When this was said, the Blessed One said to me, 'so it is, householder. So it is. The body is afflicted, weak, and encumbered. For who, looking after this body, would claim even a moment of true health, except through sheer foolishness? So you should train yourself: "Even though I may be afflicted in body, my mind will be un-afflicted." That is how you should train yourself.' That's how I was sprinkled by the Blessed One with the deathless ambrosia of a Dhamma talk."

"But why didn't it occur to you to question the Blessed One further: 'In what way is one afflicted in body and afflicted in mind? And in what way is one afflicted in body but un-afflicted in mind?'

"I would come from a long way away to hear the explication of these words in Ven. Shariputra's presence. It would be good if Ven. Shariputra himself would enlighten me as to their meaning."

"Then in that case, householder, listen and pay close attention. I will speak."

"As you say, venerable sir," the householder Nakulapita responded.

Ven. Shariputra said: "Now, how is one afflicted in body and afflicted in mind?"

"There is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. He is seized with the idea that 'I am form' or 'Form is mine.' As he is seized with these ideas, his form changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He is seized with the idea that 'I am feeling' or 'Feeling is mine.' As he is seized with these ideas, his feeling changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

"He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He is seized with the idea that 'I am perception' or 'Perception is mine.' As he is seized with these ideas, his perception changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

"He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He is seized with the idea that 'I am fabrications' or 'Fabrications are mine.' As he is seized with these ideas, his fabrications change and alter, and he falls into sorrow, lamentation, pain, distress, and despair over their change and alteration.

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. He is seized with the idea that 'I am consciousness' or 'Consciousness is mine.' As he is seized with these ideas, his consciousness changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

"This, householder, is how one is afflicted in body and afflicted in mind.

"And how is one afflicted in body but un-afflicted in mind? There is the case where a well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He is not seized with the idea that 'I am form' or 'Form is mine.' As he is not seized with these ideas, his form changes and alters, but he does not fall into sorrow, lamentation, pain, distress, or despair over its change and alteration.

"He does not assume feeling to be the self...

"He does not assume perception to be the self...

"He does not assume fabrications to be the self...

"He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. He is not seized with the idea that 'I am consciousness' or 'Consciousness is mine.' As he is not seized with these ideas, his consciousness changes and alters, but he does not fall into sorrow, lamentation, pain, distress, or despair over its change and alteration.

"This, householder, is how one is afflicted in body but unafflicted in mind."

That is what Ven. Shariputra said. Gratified, the householder Nakulapita delighted in Ven. Shariputra's words.

# Nalakalapiyo Sutta

## Sheaves of Reeds

Translated from the Pali by Thanissaro Bhikkhu.

On one occasion Ven. Sariputta and Ven. MahaKotthita were staying near Varanasi in the Deer Park at Isipatana. Then in the evening, arising from his seclusion, Ven. MahaKotthita went to Ven. Sariputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Sariputta: "Now tell me, Sariputta my friend: Are aging & death self-made or other-made or both self-made & other-made, or -- without self-making or other-making -- do they arise spontaneously?"

"It's not the case, Kotthita my friend, that aging & death are self-made, that they are other-made, that they are both self-made & other-made, or that -- without self-making or other-making -- they arise spontaneously. However, from birth as a requisite condition comes aging & death."

"Now tell me, friend Sariputta: Is birth... Is becoming... Is clinging/sustenance... Is craving... Is feeling... Is contact... Are the six sense media self-made or other-made or both self-made & other-made, or -- without self-making or other-making -- do they arise spontaneously?"

"It's not the case, Kotthita my friend, that the six sense media are self-made, that they are other-made, that they are both self-made & other-made, or that -- without self-making or other-making -- they arise spontaneously. However, from name & form as a requisite condition come the six sense media."

"Now tell me, friend Sariputta: Is name-&-form self-made or other-made or both self-made & other-made, or -- without self-making or other-making -- does it arise spontaneously?"

"It's not the case, Kotthita my friend, that name-&-form are self-made, that it is other-made, that it is both self-made & other-made, or that -- without self-making or other-making -- it arises spontaneously. However, from consciousness as a requisite condition comes name-&-form."

"Now tell me, friend Sariputta: is consciousness self-made or other-made or both self-made & other-made, or -- without self-making or other-making, does it arise spontaneously?"

"It's not the case, Kotthita my friend, that consciousness is self-made, that it is other-made, that it is both self-made & other-made, or that -- without self-making or other-making -- it arises spontaneously. However, from name-&-form as a requisite condition comes consciousness."

"Just now, friend Sariputta, I understood your statement as, 'It's not the case, Kotthita my friend, that name-&-form are self-made, that it is other-made, that it is both self-made & other-made, or that -- without self-making or other-making -- it arises spontaneously. However, from consciousness as a requisite condition comes name-&-form' But then I understood your statement as, 'It's not the case, Kotthita my friend, that consciousness is self-made, that it is other-made, that it is both self-made & other-made, or that -- without self-making or other-making -- it arises spontaneously.' However, from name-&-form as a requisite condition comes consciousness.' Now how is the meaning of these statements to be understood?"

"Very well then, Kotthita my friend, I will give you an analogy; for there are cases where it is through the use of an analogy that intelligent people can understand the meaning of what is

being said. It is as if two sheaves of reeds were to stand leaning against one another. In the same way, from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name & form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of suffering & stress.

"If one were to pull away one of those sheaves of reeds, the other would fall; if one were to pull away the other, the first one would fall. In the same way, from the cessation of name-&-form comes the cessation of consciousness, from the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress."

"It's amazing, friend Sariputta. It's astounding, friend Sariputta, how well that was said by Ven. Sariputta. And I rejoice in Ven.

Sariputta's good statements with regard to these 36 topics.<sup>[1]</sup> If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to aging & death, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to aging & death, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to aging & death -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to birth, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to birth, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to birth -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

[Similarly with becoming, clinging/sustenance, craving, feeling, contact, the six sense media, name & form, and consciousness.]

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with

regard to fabrications -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to ignorance, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to ignorance, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to ignorance -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now."

#### Note

1. The 36 topics can either mean the four questions that Ven. Sariputta has answered with regard to each factor in the nine-factored formula for dependent co-arising OR the three qualities -- teaching, practice, and attainment -- that Ven. MahaKotthita is about to mention with regard to each factor in the twelve-factored formula for dependent co-arising.

# Nalakapána Sutta

## The Discourse at Nalakapana

I heard thus:

At one time the Blessed One was living in a forest in Nalakapána in the kingdom of Kosala. At that time many, well known sons of clansmen had gone forth as homeless ones, through faith for the Blessed One. Well known ones such venerable Anuruddha, Nandiya, Kimbila, Bhagu, KundadÁna, Revata, Ánanda, and other sons of clansmen. At that time the Blessed One was seated in the open attended by the Community of Bhikkhus. The Blessed One addressed the Bhikkhus on account of those sons of clansmen. The Bhikkhus, the sons of clansmen who have gone forth, on account of faith in me, do you lead the holy life with attachment? When this was said the Bhikkhus, were silent. For the second time, and up to the third time the Blessed One said, The Bhikkhus, the sons of clansmen who have gone forth, on account of faith in me, do you lead the holy life with an attachment? Even for the third time the Bhikkhus were silent.

Then it occurred to the Blessed One, what if I question one of the sons of those clansmen, then the Blessed One addressed venerable Anuruddha: Anuruddha, are you attached to the holy life? Venerable sir, I'm attached to the holy life. Good! Anuruddha, lead the holy life with attachment! Sons of clansmen, gone forth out of faith in me, should do so. Anuruddha, you are in the prime of youth, in the first stage of life, even with black hair. When you should enjoy the five strands of sense pleasure, you have gone forth and become homeless. Anuruddha, you were not thrown to recluseship out of fear for the king or robbers. Nor out of fear of a debt, not

because you have no means to live. It is because you thought, I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress, and that few could declare the complete ending of unpleasantness. Anuruddha, didn't you go forth with that faith? Yes, venerable sir I did. Anuruddha, to the son of a clansman who has gone forth thus, what's there to be done in this dispensation? Anuruddha, if you do not seclude the mind from sensual desires and things of demerit, or attain something more exalted than that, covetousness takes hold of your mind and stays (\* 1). Anger takes hold of your mind and stays. Sloth and torpor takes hold of your mind and stays. Restlessness and worry takes hold of your mind and stays and doubts take hold of your mind and stay. Therefore, Anuruddha, seclude the mind from sensual desires and things of demerit, or attain something more exalted than that. So that covetousness may not take hold of your mind and stay. Anger may not take hold of your mind and stay, sloth and torpor may not take hold of your mind and stay, restlessness and worry may not take hold of your mind and stay and doubts may not take hold of your mind stay.

Anuruddha, do you think that these defiling desires, full of unpleasant results of a future birth, decay and death, are not dispelled to the Thus Gone One. Therefore the Thus Gone One carefully pursues one, endures one, dispels one and destroys another. Venerable sir, we do not think in that manner. We think it should be like this. Defiling desires, full of unpleasant results, of a future birth, decay and death, are dispelled to the Thus Gone One. Therefore the Thus Gone One carefully pursues one, endures one, dispels one and destroys another. Good, Anuruddha, you have understood it. To the Thus Gone One these defiling desires, full of unpleasant results of a future birth, decay and death, are dispelled. They are pulled out from the roots, made palm stumps, made things that would not grow again. Anuruddha, it is like a palm of which the top is cut and is

not able to grow again. In the same manner, these defiling desires, full of unpleasant results, of a future birth, decay and death, are dispelled to the Thus Gone One. Therefore the Thus Gone One, carefully pursues one, endures one, dispels one and destroys another.

Anuruddha, for what purpose does the Thus Gone One tell the disciples, without wasting time, before you die, be born in something higher. Stating one is born there, another there. (\* 2) The Teaching's origin is the Blessed One, its lead is from the Blessed One, and its refuge is the Blessed One. Good that the meaning occurs to the Blessed One. We, Bhikkhus, hearing it from the Blessed One, will bear it in mind. Anuruddha, the Thus Gone One tells the disciples, without wasting time before you die, be born in something higher. Telling them one is born there, another there. Not to deceive people, not for prattling, and not for gain honor or fame and not thinking may the people know me thus. Yet, Anuruddha, there are sons of clansmen who are born in faith and are pleased, to hear it. Hearing it they would arouse interest and direct their minds to that and it would be for their good for a long time.

Here, Anuruddha, a Bhikkhu hears, the venerable Bhikkhu of this name has passed away, and the Blessed One has declared that he is enlightened. Now this venerable Bhikkhu happens to be a person seen by that Bhikkhu, or not seen by him. He hears, these were the virtues of the venerable Bhikkhu, these, his thoughts, such his wisdom, he developed these abiding and was released. So this Bhikkhu recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhu (\* 3).

Here, Anuruddha, a Bhikkhu hears, the venerable Bhikkhu of this name has passed away, and the Blessed One has

declared that he with the destruction of the five lower bonds has arisen spontaneously, and would not proceed. Now this venerable Bhikkhu happens to be a person seen by that Bhikkhu or not seen. He hears, these were the virtues of the venerable Bhikkhu, these were his thoughts, such was his wisdom, he developed these abiding, and was released. So this Bhikkhu recollects, that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhu. Anuruddha, a Bhikkhu hears, the venerable Bhikkhu of this name has passed away, and the Blessed One has declared that he with the destruction of the three lower bonds and lessening greed, hate and delusion, has become a once returner. Coming here once more will make an end of unpleasantness. Now this venerable one happens to be a person seen by that Bhikkhu, or not seen. He hears, these were the virtues and thoughts of the venerable Bhikkhu, such was his wisdom, he developed these abiding, and was released. So he recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhu. Anuruddha, a Bhikkhu hears, the venerable one of this name, has passed away, and the Blessed One has declared that, with the destruction of the three lower bonds he is an enterer into the stream of the Teaching. That he would not fall, intent on extinction. Now this venerable Bhikkhu happens to be a person seen by that Bhikkhu, or not seen. He hears, these were the virtues and thoughts of the venerable Bhikkhu, such was his wisdom, he developed these abiding, and was released. So this Bhikkhu recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhu

Here, Anuruddha, a Bhikkhuní hears, the venerable Bhikkhuní of this name has passed away, and the Blessed One has declared that she is enlightened. Now this venerable Bhikkhuní happens to be a person seen by that Bhikkhuní, or not seen. She hears, these were the virtues and thoughts of the venerable Bhikkhuní, such was her wisdom, she developed these abidings, and was released. So this Bhikkhuní recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhuní. Anuruddha, a Bhikkhuní hears, a Bhikkhuní of this name has passed away, and the Blessed One has declared that with the destruction of the five lower bonds has arisen spontaneously and would not proceed. Now this Bhikkhuní happens to be a person seen by that Bhikkhuní, or not seen. She hears, these were the virtues and thoughts of the venerable Bhikkhuní, such was her wisdom, she developed these abidings, and was released. So this Bhikkhuní recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhuní. Anuruddha, a Bhikkhuní hears, the venerable Bhikkhuní of this name has passed away, and the Blessed One has declared that with the destruction of the three lower bonds and lessening greed, hate and delusion, she has become a once returner. Coming here once more will make an end of unpleasantness. Now, this venerable Bhikkhuní happens to be a person seen by that Bhikkhuní, or not seen. She hears, these were the virtues and thoughts of the venerable Bhikkhuní, such her wisdom, she developed these abidings, and was released. So this Bhikkhuní recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhuní. Here, Anuruddha, a Bhikkhuní hears, the venerable Bhikkhuní of this name has passed away, and the Blessed One has declared that, with the destruction of the three lower bonds,

she is an enterer into the stream of the Teaching. That she intent, on extinction, would not fall from it. Now this venerable Bhikkhuní happens to be a person seen by that Bhikkhuní, or not seen. She hears, these were the virtues and thoughts of the venerable Bhikkhuní, such was her wisdom, she developed these abidings and was released. So this Bhikkhuní recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhuní.

Anuruddha, a lay disciple hears, the lay disciple of this name has passed away, the Blessed One had declared that he with the destruction of the five lower bonds has arisen spontaneously, not to proceed. Now this lay disciple happens to be a person seen by that lay disciple or not seen. He hears, these were the virtues and thoughts of the lay disciple, such was his wisdom, developing these abidings he was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a lay disciple. Anuruddha, a lay disciple hears, the lay disciple of such name has passed away, the Blessed One has declared that he with the destruction of the three lower bonds and lessening greed, hate and delusion would come once more to this world, to end unpleasantness. Now this lay disciple happens to be a person seen by that lay disciple, or not seen. He hears, these were the virtues and thoughts of the lay disciple. Such was his wisdom, he developed these abidings, and was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it, Anuruddha, in this manner too there is a pleasant abiding to a lay disciple.

Anuruddha, a lay disciple hears, the lay disciple of this name has passed away, and the Blessed One has declared that with

the destruction of the three lower bonds is a stream enterer of the Teaching, intent on extinction, he would not fall. This lay disciple happened to be a person seen by that lay disciple or not seen. He hears, these were the virtues and thoughts of the lay disciple. Such was his wisdom, he developed these abidings and was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it, Anuruddha, in this manner too there is a pleasant abiding to a lay disciple.

Here, Anuruddha, a lay disciple female hears, the female lay disciple of this name has passed away, and the Blessed One has declared that with the destruction of the five lower bonds she has arisen spontaneously not to proceed. Now this female lay disciple happens to be a person seen by that female lay disciple or not seen. She hears, these were the virtues and thoughts of the female lay disciple. Such was her wisdom, she developed these abidings, and was released. So this female recollects that faith, virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too, there is a pleasant abiding, to a female lay disciple.

Anuruddha, a female lay disciple hears, the female lay disciple of this name has passed away, and the Blessed One has declared, with the destruction of the three lower bonds and lessening greed, hate and delusion she would come once more to this world to end unpleasantness. Now this female disciple happens to be a person seen by that female lay disciple or not seen. She hears, these were her virtues and thoughts, such her wisdom, she developed these abidings, and was released. So this lay disciple recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it, Anuruddha, in this manner too there is a pleasant abiding to a female lay disciple. Anuruddha, a female lay disciple hears, the female lay disciple of this name has passed away. The Blessed One has declared that with the destruction of the three

lower bonds she is a stream enterer of the Teaching, and intent on extinction, she would not fall from it. Now this female lay disciple, happens to be a person seen by that female lay disciple or even not seen she hears, these were her virtues and thoughts, such her wisdom, she developed these abidings and was released. So this female lay disciple recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it, Anuruddha, in this manner too there is a pleasant abiding to a female lay disciple.

Anuruddha, the Thus Gone One advises the disciples, do not waste time, before you die be born, in something higher. Telling them one is born there, another there, not to deceive people, not for prattling, not for gain honor or fame and not thinking may the people know me thus. Yet, there are Anuruddha, sons of clansmen who are born in faith and are pleased hearing it they would arouse interest and direct their minds to that effect. It would be for their good for a long time.

The Blessed One said thus and venerable Anuruddha delighted in the words of the Blessed One.

# Nandakovaadasuttam

## Advice from Venerable Nandaka

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika, in Jeta's grove in Savatthi.

Then Mahapajaapati Gotami approached the Blessed One with about five hundred Bhikkhunis. They worshipped the Blessed One and stood on a side, and Mahapajapati Gotami said to the Blessed One. 'Venerable sir, advise the Bhikkhunis, give them a talk on the Teaching.'

At that time the elder Bhikkhus were advising the Bhikkhunis in turns. Venerable Nandaka did not like to advise the Bhikkhunis when his turn came. The Blessed One then addressed venerable Ánanda. 'Ánanda, who will advise the Bhikkhunis today?' 'Venerable sir, it is venerable Nandaka's turn and he does not like to advise the Bhikkhunis.' The Blessed One then addressed venerable Nandaka. 'Nandaka, advise the Bhikkhunis. Holy man, give the Bhikkhunis a talk on the Teaching' [1] Venerable Nandaka agreed and the next morning, putting on robes and taking bowl and robes went the alms round in Savatthi. After collecting alms and when the meal was over, approached the monastery of the royal women. The Bhikkhunis seeing venerable Nandaka approach prepared a seat and administered water to wash the feet. Venerable Nandaka sat on the prepared seat and washed his feet. The Bhikkhunis too worshipped venerable Nandaka and sat on a side. Then venerable Nandaka said to those Bhikkhunis. 'Sisters, there will be a session of asking questions and replying them. Those who know should say, I know and those who do not know should say I do not know. When there is

doubt or consternation, it should be asked from me, venerable sir, what is the meaning of this.'

'Even while hearing this announcement, of venerable Nandaka we are pleased and happy.'

'Sisters, is the eye permanent or impermanent?'

'Impermanent. Venerable sir.'

'That which is impermanent, is it unpleasant or pleasant?'

'Unpleasant. Venerable sir.'

'In that unpleasant, changing thing, is it suitable to reflect, it's mine, I'm in it, it's self?'

'Venerable sir, it is not suitable.'

'Sisters, is the ear permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the nose permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the tongue permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the body permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the mind permanent or impermanent?'

'Impermanent. Venerable sir.'

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s mine, I’m in it, it’s self?’

‘Venerable sir, it is not suitable; because even before this, we have seen with right wisdom, as it really is that the six internal spheres are impermanent.’

‘Good! Sisters, that is so. It is the noble disciple that sees this, as it really is with right wisdom’

‘Sisters, are forms permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, are sounds permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are scents permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are tastes permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are touches permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are thoughts permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable, because even before this, we have seen with right wisdom, as it really is that the six external spheres are impermanent.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, is eye-consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, is ear consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is nose consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is tongue consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is body consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is mind consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable; because even before this, we have seen with right wisdom, as it really is that the six bodies of consciousness are impermanent.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. The flame is impermanent, a changing thing. Sisters, if someone were to say, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. As for the flame, it’s permanent, eternal a not changing thing. Is that said correctly?’

‘Venerable sir, it is not well said, because, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. So also the flame, is impermanent, a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six internal spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six internal spheres are permanent, eternal, not changing things. Is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason, there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a standing huge tree full of heartwood, the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. The shadow is impermanent, a changing thing. Sisters, if someone were to say, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. As for its shadow, it’s permanent, eternal a not changing thing. Is that said correctly?’

‘Venerable sir, it is not well said, because, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things, so also its shadow is impermanent a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six external spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six external spheres are permanent, eternal, not changing things. Sisters, is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, a clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as it was and would say. This is the same cow complete in that same skin. Sisters, is that said correctly?’

‘Venerable sir, it is not so, because, that clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as it was and would say. This is the same cow complete in that same skin. Yet, that cow is unyoked from the skin.’

‘Sisters, this is a comparison to explain the meanings. This is its meaning. Internal flesh is a synonym for the six internal spheres. [2] External skin is a synonym for the six external spheres. [3] Internal tissues, veins and ligaments are a synonym for interest and greed. A sharp carving knife is a

synonym for the noble one's wisdom. With that noble wisdom the internal impurities, bonds and bindings are cut and chopped again and again.

Sisters, these seven are the enlightenment factors, developing and making much of them, the Bhikkhu destroying desires [4] releases the mind, releases through wisdom, [5] here and now abides by himself knowing and realizing. [6] What are the seven? Here, sisters the Bhikkhu develops the enlightenment factor mindfulness, settled in, seclusion, detachment and cessation maturing in surrender. Develops the enlightenment factor, examining the Teaching, [7] effort, [8] joy, [9] appeasement and equanimity settled in, seclusion, detachment and cessation maturing in surrender. [10] Sisters, these are the seven enlightenment factors, developing and making much of which, the Bhikkhu, destroying desires releases the mind, releases through wisdom and here and now abides knowing by himself and realizing.'

Venerable Nandaka advising the Bhikkhunis in this manner said. 'Sisters, go now, it's late.' And sent them away.

'Those Bhikkhunis, delighting, hearing the words of venerable Nandaka, got up from their seats, worshipped him, going away respectfully with their right sides towards venerable Nandaka approached the Blessed One, worshipped the Blessed One and kept standing. The Blessed One said. 'Sisters, go now, it's late.' Those Bhikkhunis worshipped the Blessed One and went away respectfully with their right sides towards the Blessed One. When the Bhikkhunis had gone away the Blessed One addressed the Bhikkhus. 'Bhikkhus, Many people seeing the moon on the fourteenth day of waxing, do not entertain doubts such as is the moon incomplete or not, but that it is incomplete. In the same manner, the Bhikkhunis are delighted hearing the Teaching, but their aims are not fulfilled.

Then the Blessed One addressed venerable Nandaka.  
'Therefore, Nandaka, advise the Bhikkhus, on that same topic again.'

Venerable Nandaka agreed, and at the end of that night, the next morning putting on robes and taking bowl and robes went the alms round in Savatthi. After collecting alms and when the meal was over, approached the monastery of the royal women. The Bhikkhunis seeing venerable Nandaka approaching,, prepared a seat and administered water to wash the feet. Venerable Nandaka sat on the prepared seat and washed his feet. The Bhikkhunis too worshipped venerable Nandaka and sat on a side. Then venerable Nandaka said to those Bhikkhunis. 'Sisters, there will be a session of asking questions and replying them. Those who know should say, I know and those who do not know should say I do not know. When there is doubt or consternation, I should be asked, venerable sir, what is the meaning of this.'

'Even while hearing this announcement, of venerable Nandaka we are pleased and happy.'

'Sisters, is the eye permanent or impermanent?'

'Impermanent. Venerable sir.'

'That which is impermanent, is it unpleasant or pleasant?'

'Unpleasant. Venerable sir.'

'In that unpleasant, changing thing, is it suitable to reflect, it's me, I'm in it, it's self?'

'Venerable sir, it is not suitable.'

'Sisters, is the ear permanent or impermanent?'

‘Impermanent. Venerable sir.’

‘Sisters, is the nose permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the tongue permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the body permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is the mind permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable; because even before this, we have seen with right wisdom, as it really is that the six internal spheres are impermanent.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom’

‘Sisters, are forms permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘Of that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, are sounds permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are smells permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are tastes permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are touches permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are thoughts permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable; because even before this, we have seen with right wisdom, as it really is that the six external spheres are impermanent.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, is eye-consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, is ear consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is nose consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is tongue consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is body consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is mind consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s mine, I’m in it, it’s self?’

‘Venerable sir, it is not suitable; because even before this, we have seen with right wisdom, as it really is that the six bodies of consciousness are impermanent.

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. The flame is impermanent, a changing thing. Sisters, if someone were to say, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. As for the flame, it’s permanent, eternal a not changing thing. Is that said correctly?

‘Venerable sir, it is not well said, because, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. So also the flame, is impermanent, a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six internal spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six internal spheres are permanent, eternal, not changing things. Is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason, there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a standing huge tree full of heartwood, the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. The shadow is impermanent, a changing thing. Sisters, if someone were to say, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. As for its shadow, it’s permanent, eternal a not changing thing. Is that said correctly?’

‘Venerable sir, it is not well said, because, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things, so also its shadow is impermanent a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six external spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six external spheres are permanent, eternal, not changing things. Sisters, is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, a clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as

it was and would say. This is the same cow complete in that same skin. Sisters, is that said correctly?’

‘Venerable sir, it is not so, because, that clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as it was and would say. This is the same cow complete in that same skin. Yet, that cow is unyoked from the skin.’

‘Sisters, this is a comparison to explain the meanings. This is its meaning. Internal flesh is a synonym for the six internal spheres. [2] External skin is a synonym for the six external spheres. [3] Internal tissues, veins and ligaments are a synonym for interest and greed. A sharp carving knife is a synonym for the noble one’s wisdom. With that noble wisdom the internal impurities, bonds and bindings are cut and chopped again and again.

Sisters, these seven are the enlightenment factors, developing and making much of them, the Bhikkhu destroying desires [4] releases the mind, releases through wisdom, [5] here and now abides by himself knowing and realizing. [6] What are the seven? Here, sisters the Bhikkhu develops the enlightenment factor mindfulness, settled in, seclusion, detachment, cessation and maturing in surrender. Develops the enlightenment factor, examining the Teaching, [7] effort, [8] joy, [9] appeasement and the enlightenment factor equanimity settled in, seclusion, detachment, and cessation maturing in surrender. Sisters, these are the seven enlightenment factors, developing and making much of which, the Bhikkhu, destroying desires releases the mind, releases through wisdom and here and now abides knowing by himself and realizing.’

Venerable Nandaka advising the Bhikkhunis in this manner said. 'Sisters, go now, it's late.' And sent them away.

The Blessed One, soon after the Bhikkhunis had gone away, addressed the Bhikkhus. 'Bhikkhus, many people seeing the moon on the fifteenth day of waxing, do not entertain doubts such as is the moon incomplete or complete. They know that the moon is complete. In the same manner, the Bhikkhunis are delighted hearing Nandaka's preaching, and their aims are fulfilled. The least of those five hundred Bhikkhunis is a stream entrant, not falling from that, is aiming extinction.

The Blessed One said that and those Bhikkhus delighted in the words of the Blessed One.

### **Footnotes:**

1. Holy man, give the Bhikkhunis a talk on the Teaching. 'karohi tva.m braahmana, bhikkhunina.m dhammikatha.m' A holy man is one who has attained worthiness, one who has done the dispensation of the Blessed One.

2. The six internal spheres 'channeta.m ajjhattikaana.m aayatanaana.m' Six internal spheres are the spheres of eye, ear, nose, tongue, body and mind.

3. The six external spheres. 'channeta.m baahiraana.m aayatanaana.m' Six external spheres are forms, sounds, smells, tastes, touches and ideas.

4 The Bhikkhu destroying desires, 'Bhikkhu aasavaana.m khayaa' Desire is the root cause for a person's transmigration from one birth to another. To stop this transmigration, the Bhikkhu has to destroy desires.

5. Releases of the mind and releases through wisdom. 'anaasava.m cetovimutti.m pa~n~naavimutti.m. The release of

the mind is attained when the Bhikkhu does not desire anything. The desiring starts with a contact at one or the other, of a door of mental contact, such as from a sight, sound, scent, taste, touch or an idea. To stop desiring the mind should be developed much. This is also called the release through knowing here and now. The living worthy ones 'arahantaa' enjoy this bliss of not being touched by any of the contacts at any of the doors of mental contact. Should be something very pleasant. Someone released through wisdom does not enjoy this bliss yet, he has read much or heard much and knows what it is and he aims to attain that bliss.

6. Here and now abides by himself knowing and realizing. 'di.t.th'eva dhamme saya.m abhi~n~naa sacchikatvaa upsampajja viharati.' Here and now means in this very life, the bhikkhu by himself knowing realizes that highest aim of a Buddhist that is the worthy state.

7. The enlightenment factor of examining the Teaching. 'dhammavicayasambojjhanga.m bhaaveti,' This is to consider the complete Teaching, not overlooking any minor details, to come to a grand decision, so that the ultimate aim could be attained.

8. The enlightenment factor effort, 'viriyasambhojjhanga.m bhaaveti.' This is nothing but a mental effort to see that non-arisen demerit does not arise, arisen demerit is dispelled, non-arisen merit is aroused and arisen merit is developed and completed to the highest limit. These arisen merits are the developed mind such as the fruition of the entry into the stream of the Teaching, etcetera.

9. The enlightenment factor joy. 'piitisambojjhanga.m bhaaveti.' This is some internal joy on account of complete confidence of the path, and enjoyed only by a disciple of the Blessed One.

10. And the enlightenment factor equanimity settled in seclusion, detachment and cessation maturing in surrender.  
'upekhaasambojjha.nga.m bhaaveti vivekanissita.m viraaganissita.m nirodhnissita.m vossaggaparinaami.m'

Here equanimity is developed, settled in seclusion, detachment and cessation, until everything is given up. This amounts to extinction.

# Nandakovada Sutta

## Nandaka's Exhortation

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi, at Jeta's Grove, Anathapindika's monastery. Then Mahapajapati Gotami, together with about 500 other nuns, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there she said to him, "Exhort the nuns, lord. Instruct the nuns, lord. Give the nuns a talk on Dhamma."

Now at that time the elder monks were taking turns in exhorting the nuns, but Ven. Nandaka didn't want to exhort the nuns when his turn came. So the Blessed One addressed Ven. Ānanda: "Ānanda, whose turn is it to exhort the nuns today?"

"Lord, everyone has taken his turn [1] in exhorting the nuns, except for Ven. Nandaka, here, who doesn't want to exhort the nuns when his turn comes."

Then the Blessed One addressed Ven. Nandaka: "Exhort the nuns, Nandaka. Instruct the nuns, Nandaka. Give the nuns a talk on Dhamma, Brahman."

"As you say, lord," Ven. Nandaka replied. Then, early in the morning, having put on his robes and carrying his bowl and outer robe, he went into Rajagaha for alms. After his meal, on returning from his alms round, he went with a companion to Rajaka Park. The nuns saw him coming from afar and, on seeing him, arranged a seat and set out water for his feet. Ven. Nandaka sat down on the arranged seat and washed his feet. The nuns bowed down to him and sat to one side.

As they were sitting there, Ven. Nandaka said to them: "This will be a question-response talk, sisters. Where you understand, you should say, 'We understand.' Where you don't, you should say, 'We don't understand.' Where you are doubtful or perplexed, you should question me in response: 'how is this, venerable sir? What is the meaning of this?'"

"Venerable sir, we are gratified and delighted that you invite us in this way."

"So then, sisters, what do you think: Is the eye constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, venerable sir."

"... Is the ear constant or inconstant?" "Inconstant, venerable sir." ...

"... Is the nose constant or inconstant?" "Inconstant, venerable sir." ...

"... Is the tongue constant or inconstant?" "Inconstant, venerable sir." ...

"... Is the body constant or inconstant?" "Inconstant, venerable sir." ...

"What do you think, sisters: Is the intellect constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, venerable sir. Why is that? Because we have already seen it well as it actually is, with right discernment, that these six internal media are inconstant."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it actually is with right discernment.

"Now what do you think, sisters: Are forms constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, venerable sir."

"... Are sounds constant or inconstant?" "Inconstant, venerable sir." ...

"... Are aromas constant or inconstant?" "Inconstant, venerable sir." ...

"... Are flavors constant or inconstant?" "Inconstant, venerable sir." ...

"... Are tactile sensations constant or inconstant?" "Inconstant, venerable sir." ...

"What do you think, sisters: Are ideas constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, venerable sir. Why is that? Because we have already seen it well as it actually is, with right discernment, that these six external media are also inconstant."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it actually is with right discernment.

"Now what do you think, sisters: Is eye-consciousness constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, venerable sir."

"... Is ear-consciousness constant or inconstant?" "Inconstant, venerable sir." ...

"... Is nose-consciousness constant or inconstant?" "Inconstant, venerable sir." ...

"... Is tongue-consciousness constant or inconstant?"  
"Inconstant, venerable sir." ...

"... Is body-consciousness constant or inconstant?" "Inconstant, venerable sir." ...

"What do you think, sisters: Is intellect-consciousness constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, venerable sir. Why is that? Because we have already seen it well as it actually is, with right discernment, that these six consciousness-groups, too, are inconstant."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it actually is with right discernment.

"Just as when the oil in a burning oil lamp is inconstant and subject to change, its wick is inconstant and subject to change, its flame is inconstant and subject to change, its light is inconstant and subject to change. If someone were to say, 'The oil in that burning oil lamp is inconstant and subject to change, its wick is inconstant and subject to change, its flame is inconstant and subject to change, but as for its light, that is constant, everlasting, eternal, and not subject to change': would he be speaking rightly?"

"No, venerable sir. Why is that? Because the oil in that burning oil lamp is inconstant and subject to change, its wick is inconstant and subject to change, its flame is inconstant and subject to change, so how much more should its light be inconstant and subject to change."

"In the same way, sisters, if someone were to say, 'My six internal media are inconstant, but what I experience based on the six internal media -- pleasure, pain, or neither pleasure nor pain -- that is constant, everlasting, eternal, and not subject to change': would he be speaking rightly?"

"No, venerable sir. Why is that? Because each feeling arises dependent on its corresponding condition. With the cessation of its corresponding condition, it ceases."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it actually is with right discernment."

"Just as when the root of a great, standing tree -- possessed of heartwood -- is inconstant and subject to change, its trunk is inconstant and subject to change, its branches and foliage are inconstant and subject to change, its shadow is inconstant and subject to change. If someone were to say, 'The root of that great, standing tree -- possessed of heartwood -- is inconstant and subject to change, its trunk is inconstant and subject to

change, its branches and foliage are inconstant and subject to change, but as for its shadow, that is constant, everlasting, eternal, and not subject to change': would he be speaking rightly?"

"No, venerable sir. Why is that? Because the root of that great, standing tree -- possessed of heartwood -- is inconstant and subject to change, its trunk is inconstant and subject to change, its branches and foliage are inconstant and subject to change, so how much more should its shadow be inconstant and subject to change."

"In the same way, sisters, if someone were to say, 'My six external media are inconstant, but what I experience based on the six internal media -- pleasure, pain, or neither pleasure nor pain -- that is constant, everlasting, eternal, and not subject to change': would he be speaking rightly?"

"No, venerable sir. Why is that? Because each feeling arises dependent on its corresponding condition. With the cessation of its corresponding condition, it ceases."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it actually is with right discernment.

"Just as if a skilled butcher or butcher's apprentice, having killed a cow, were to carve it up with a sharp carving knife so that -- without damaging the substance of the inner flesh, without damaging the substance of the outer hide -- he would cut, sever, and detach only the skin muscles, connective tissues, and attachments in between. Having cut, severed, and detached the outer skin, and then covering the cow again with that very skin, if he were to say that the cow was joined to the skin just as it had been: would he be speaking rightly?"

"No, venerable sir. Why is that? Because if the skilled butcher or butcher's apprentice, having killed a cow, were to ... cut, sever, and detach only the skin muscles, connective tissues, and attachments in between; and ... having covered the cow again with that very skin, then no matter how much he might say that the cow was joined to the skin just as it had been, the cow would still be disjoined from the skin."

"This simile, sisters, I have given to convey a message. The message is this: The substance of the inner flesh stands for the six internal media; the substance of the outer hide, for the six external media. The skin muscles, connective tissues, and attachments in between stand for passion and delight. And the sharp knife stands for noble discernment -- the noble discernment that cuts, severs, and detaches the defilements, fetters, and bonds in between.

"Sisters, there are these seven factors for awakening [2] through whose development and pursuit a monk enters and remains in the fermentation-free awareness-release and discernment-release, [3] having directly known and realized them for himself right in the here and now. Which seven? There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops *analysis of qualities* as a factor for awakening ... *persistence* as a factor for awakening ... *rapture* as a factor for awakening ... *serenity* as a factor for awakening ... *concentration* as a factor for awakening ... *equanimity* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. These are the seven factors for awakening through whose development and pursuit a monk enters and remains in the fermentation-free awareness-release and discernment-release,

having directly known and realized them for himself right in the here and now."

Then, having exhorted the nuns with this exhortation, Ven. Nandaka dismissed them, saying, "Go, sisters. The time has come." The nuns, delighting in and approving of Ven. Nandaka's exhortation, got up from their seats, bowed down to him, circumambulated him -- keeping him to the right -- and went to the Blessed One. On arrival, having bowed down to the Blessed One, they stood to one side. As they were standing there, the Blessed One said to them, "Go, nuns. The time has come." So the nuns, having bowed down to the Blessed One, circumambulated him -- keeping him to the right -- and departed.

Then not long after the nuns' departure the Blessed One addressed the monks: "Monks, just as on the uposatha day of the fourteenth, people at large are not doubtful or perplexed as to whether the moon is lacking or full, for it is clearly lacking; [4] in the same way, even though the nuns are gratified with Nandaka's Dhamma-teaching, their resolves have not yet been fulfilled." So he addressed Ven. Nandaka: "In that case, Nandaka, exhort the nuns again tomorrow with the exact same exhortation."

"As you say, lord," Ven. Nandaka replied. Then, after the night had passed, early in the morning, having put on his robes and carrying his bowl and outer robe, he went into Rajagaha for alms ... [as before, from "Then the Blessed One addressed Ven. Nandaka" up to:]

Then not long after the nuns' departure the Blessed One addressed the monks: "Monks, just as on the uposatha day of the fifteenth, people at large are not doubtful or perplexed as to whether the moon is lacking or full, for it is clearly full; in the same way, the nuns are gratified with Nandaka's Dhamma-

teaching, and their resolves have been fulfilled. Of these 500 nuns, the most backward is a stream-winner, not destined for the planes of deprivation, headed to self-awakening for sure."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

### **Footnotes:**

1. This phrase is not in the PTS edition.
2. The commentary explains that Ven. Nandaka introduces the topic of the seven factors of awakening here to indicate where the nuns have more work to do in their practice. From the questions and answers, it is obvious that they have developed the second factor of awakening -- analysis of qualities (or Dhammas) -- which is the factor associated with insight and discernment. However, for their resolves to be fulfilled, they need to focus on developing the factors associated with tranquility and concentration.
3. On awareness-release and discernment-release, see AN II.30 and AN IX.44 Discernment-release is always transcendent; awareness-release, only when fermentation-free.
4. Apparently, in the Buddha's time, the 29-day lunar month was divided so that the half ending in the new moon uposatha had fourteen days, and the half ending in the full moon uposatha, fifteen days. How they compensated for the fact that the lunar month is not exactly 29 days is not known.

# Nandana Sutta

## Delight

Translator's note: In this discourse, Mara and Buddha are speaking different languages. By "acquisitions" Mara means one's family and physical possessions. The Buddha uses the same word to mean a sense of possession for anything -- physical or mental -- at all.

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then Mara the Evil One went to the Blessed One and recited this verse in his presence:

Those with children  
delight  
because of their children.  
Those with cattle  
delight  
because of their cows.  
A person's delight  
comes from acquisitions,  
since a person with no acquisitions  
doesn't delight.

The Buddha:

Those with children  
grieve  
because of their children.  
Those with cattle  
grieve  
because of their cows.  
A person's grief

comes from acquisitions,  
since a person with no acquisitions  
doesn't grieve.

Then Mara the Evil One -- sad and dejected at realizing, "The  
Blessed One knows me; the One Well-Gone knows me" --  
vanished right there.

# Nibbána Sutta

## Unbinding

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion Ven. Shariputra was staying near Rajagaha in the Bamboo Grove, the Squirrels' Feeding Sanctuary. There he said to the monks, "This Unbinding is pleasant, friends. This Unbinding is pleasant."

When this was said, Ven. Udayin said to Ven. Shariputra, "But what is the pleasure here, my friend, where there is nothing felt?"

"Just that is the pleasure here, my friend: where there is nothing felt. There are these five strings of sensuality. Which five? Forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... smells cognizable via the nose... tastes cognizable via the tongue... tactile sensations cognizable via the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Whatever pleasure or joy arises in dependence on these five strings of sensuality, that is sensual pleasure.

"Now there is the case where a monk -- quite withdrawn from sensual pleasures, withdrawn from unskillful qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. If, as he remains there, he is beset with attention to perceptions dealing with *sensuality*, that is an affliction for him. Just as pain arises as an affliction in a healthy person for his affliction, even so the attention to perceptions dealing with sensuality that

beset the monk is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how Unbinding is pleasant.

"Furthermore, there is the case where a monk, with the stilling of directed thought and evaluation, enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. If, as he remains there, he is beset with attention to perceptions dealing with *directed thought*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the fading of rapture, remains in equanimity, mindful and alert, is physically sensitive to pleasure, and enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' If, as he remains there, he is beset with attention to perceptions dealing with *rapture*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. If, as he remains there, he is beset with attention to perceptions dealing with *equanimity*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of perceptions of physical form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' enters and remains in the dimension of the infinitude of space. If, as he remains there, he is beset with attention to perceptions dealing with *form*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters and remains in the dimension of the infinitude of consciousness. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of the infinitude of space*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters and remains in the dimension of nothingness. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of the infinitude of consciousness*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of nothingness*, that is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how pleasant Unbinding is.

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen that with discernment, his mental fermentations are completely ended. So by this line of reasoning it may be known how Unbinding is pleasant."

# Nibbedhika Sutta

## Penetrative

Translated from the Pali by Thanissaro Bhikkhu

"I will teach you the penetrative explanation that is a Dhamma explanation. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said: "And which penetrative explanation is a Dhamma explanation?"

"Sensuality should be known. The cause by which sensuality comes into play should be known. The diversity in sensuality should be known. The result of sensuality should be known. The cessation of sensuality should be known. The path of practice for the cessation of sensuality should be known.

"Feeling should be known. The cause by which feeling comes into play should be known. The diversity in feeling should be known. The result of feeling should be known. The cessation of feeling should be known. The path of practice for the cessation of feeling should be known.

"Perception should be known. The cause by which perception comes into play should be known. The diversity in perception should be known. The result of perception should be known. The cessation of perception should be known. The path of practice for the cessation of perception should be known.

"Fermentations (*asava*) should be known. The cause by which fermentations come into play should be known. The diversity in

fermentations should be known. The result of fermentations should be known. The cessation of fermentations should be known. The path of practice for the cessation of fermentations should be known

"Kamma should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known.

"Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.

(1) "'Sensuality should be known. The cause by which sensuality comes into play... The diversity in sensuality... The result of sensuality... The cessation of sensuality... The path of practice for the cessation of sensuality should be known.' Thus it has been said. In reference to what was it said?

"There are these five strings of sensuality. Which five? Forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. But these are not sensuality. They are called strings of sensuality in the discipline of the noble ones.

The passion for his resolves is a man's sensuality,  
not the beautiful sensual pleasures  
found in the world.

The passion for his resolves is a man's sensuality.

The beauties remain as they are in the world,  
while the wise, in this regard,  
subdue their desire.

"And what is the cause by which sensuality comes into play?  
Contact is the cause by which sensuality comes into play.

"And what is the diversity in sensuality? Sensuality with regard to forms is one thing, sensuality with regard to sounds is another, sensuality with regard to aromas is another, sensuality with regard to flavors is another, sensuality with regard to tactile sensations is another. This is called the diversity in sensuality.

"And what is the result of sensuality? One who wants sensuality produces a corresponding state of existence, on the side of merit or demerit. This is called the result of sensuality.

"And what is the cessation of sensuality? From the cessation of contact is the cessation of sensuality; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of sensuality.

"Now when a disciple of the noble ones discerns sensuality in this way, the cause by which sensuality comes into play in this way, the diversity of sensuality in this way, the result of sensuality in this way, the cessation of sensuality in this way, and the path of practice leading to the cessation of sensuality in this way, then he discerns this penetrative holy life as the cessation of sensuality.

"Sensuality should be known. The cause by which sensuality comes into play... The diversity in sensuality... The result of sensuality... The cessation of sensuality... The path of practice

for the cessation of sensuality should be known.' Thus it has been said, and in reference to this was it said.

(2) "'Feeling should be known. The cause by which feeling comes into play... The diversity in feeling... The result of feeling... The cessation of feeling... The path of practice for the cessation of feeling should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of feeling: a feeling of pleasure, a feeling of pain, and feeling of neither pleasure nor pain.

"And what is the cause by which feeling comes into play? Contact is the cause by which feeling comes into play.

"And what is the diversity in feeling? There is the feeling of pleasure connected with the baits of the world. There is the feeling of pleasure not connected with the baits of the world. There is the feeling of pain connected with the baits of the world. There is the feeling of pain not connected with the baits of the world. There is the feeling of neither pleasure nor pain connected with the baits of the world. There is the feeling of neither pleasure nor pain not connected with the baits of the world. This is called the diversity in feeling.

"And what is the result of feeling? One who feels a feeling produces a corresponding state of existence, on the side of merit or demerit. This is called the result of feeling.

"And what is the cessation of feeling? From the cessation of contact is the cessation of feeling; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of feeling.

"Now when a disciple of the noble ones discerns feeling in this way, the cause by which feeling comes into play in this way, the diversity of feeling in this way, the result of feeling in this way, the cessation of feeling in this way, and the path of practice leading to the cessation of feeling in this way, then he discerns this penetrative holy life as the cessation of feeling.

"Feeling should be known. The cause by which feeling comes into play... The diversity in feeling... The result of feeling... The cessation of feeling... The path of practice for the cessation of feeling should be known.' Thus it has been said, and in reference to this was it said.

(3) "Perception should be known. The cause by which perception comes into play... The diversity in perception... The result of perception... The cessation of perception... The path of practice for the cessation of perception should be known.' Thus it has been said. In reference to what was it said?

"There are these six kinds of perception (mental labels): the perception of form, the perception of sound, the perception of aroma, the perception of flavor, the perception of tactile sensation, the perception of ideas.

"And what is the cause by which perception comes into play? Contact is the cause by which perception comes into play.

"And what is the diversity in perception? Perception with regard to forms is one thing, perception with regard to sounds is another, perception with regard to aromas is another, perception with regard to flavors is another, perception with regard to tactile sensations is another, perception with regard to ideas is another. This is called the diversity in perception.

"And what is the result of perception? Perception has expression as its result, I tell you. However a person perceives

something that is how he expresses it: 'I have this sort of perception.' This is called the result of perception.

"And what is the cessation of perception? From the cessation of contact is the cessation of perception; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of perception.

"Now when a disciple of the noble ones discerns perception in this way, the cause by which perception comes into play in this way, the diversity of perception in this way, the result of perception in this way, the cessation of perception in this way, and the path of practice leading to the cessation of perception in this way, then he discerns this penetrative holy life as the cessation of perception.

"Perception should be known. The cause by which perception comes into play... The diversity in perception... The result of perception... The cessation of perception... The path of practice for the cessation of perception should be known.' Thus it has been said, and in reference to this was it said.

(4) "Fermentations should be known. The cause by which fermentations come into play... The diversity in fermentations... The result of fermentations... The cessation of fermentations... The path of practice for the cessation of fermentations should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of fermentations: the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance.

"And what is the cause by which fermentations comes into play? Ignorance is the cause by which fermentations comes into play.

"And what is the diversity in fermentations? There are fermentations that lead to hell, those that lead to the animal womb, those that lead to the realm of the hungry shades, those that lead to the human world, those that lead to the world of the devas. This is called the diversity in fermentations.

"And what is the result of fermentations? One who is immersed in ignorance produces a corresponding state of existence, on the side of merit or demerit. This is called the result of fermentations.

"And what is the cessation of fermentations? From the cessation of ignorance is the cessation of fermentations; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of fermentations.

"Now when a disciple of the noble ones discerns fermentations in this way, the cause by which fermentations comes into play in this way, the diversity of fermentations in this way, the result of fermentations in this way, the cessation of fermentations in this way, and the path of practice leading to the cessation of fermentations in this way, then he discerns this penetrative holy life as the cessation of fermentations.

"Fermentations should be known. The cause by which fermentations come into play... The diversity in fermentations... The result of fermentations... The cessation of fermentations... The path of practice for the cessation of fermentations should be known.' Thus it has been said, and in reference to this was it said.

(5) "Kamma should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known.' Thus it has been said. In reference to what was it said?

"Intention, I tell you, is kamma. Intending, one does kamma by way of body, speech, and intellect.

"And what is the cause by which kamma comes into play? Contact is the cause by which kamma comes into play.

"And what is the diversity in kamma? There is kamma to be experienced in hell, kamma to be experienced in the realm of common animals, kamma to be experienced in the realm of the hungry shades, kamma to be experienced in the human world, kamma to be experienced in the world of the devas. This is called the diversity in kamma.

"And what is the result of kamma? The result of kamma is of three sorts, I tell you: that which arises right here and now, that which arises later in this lifetime, and that which arises following that. This is called the result of kamma.

"And what is the cessation of kamma? From the cessation of contact is the cessation of kamma; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the path of practice leading to the cessation of kamma.

"Now when a disciple of the noble ones discerns kamma in this way, the cause by which kamma comes into play in this way, the diversity of kamma in this way, the result of kamma in this way, the cessation of kamma in this way, and the path of

practice leading to the cessation of kamma in this way, then he discerns this penetrative holy life as the cessation of kamma.

"Kamma should be known. The cause by which kamma comes into play... The diversity in kamma... The result of kamma... The cessation of kamma... The path of practice for the cessation of kamma should be known.' Thus it has been said, and in reference to this was it said.

(6) "Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.' Thus it has been said. In reference to what was it said?

"Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, and despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five clinging-aggregates are stress.

"And what is the cause by which stress comes into play? Craving is the cause by which stress comes into play.

"And what is the diversity in stress? There is major stress and minor, slowly fading and quickly fading. This is called the diversity in stress.

"And what is the result of stress? There are some cases in which a person overcome with pain, his mind exhausted, grieves, mourns, laments, beats his breast, and becomes bewildered. Or one overcome with pain, his mind exhausted, comes to search outside, 'Who knows a way or two to stop this pain?' I tell you, monks that stress results either in bewilderment or in search. This is called the result of stress.

"And what is the cessation of stress? From the cessation of craving is the cessation of stress; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the path of practice leading to the cessation of stress.

"Now when a disciple of the noble ones discerns stress in this way, the cause by which stress comes into play in this way, the diversity of stress in this way, the result of stress in this way, the cessation of stress in this way, and the path of practice leading to the cessation of stress in this way, then he discerns this penetrative holy life as the cessation of stress.

"Stress should be known. The cause by which stress comes into play... The diversity in stress... The result of stress... The cessation of stress... The path of practice for the cessation of stress should be known.' Thus it has been said, and in reference to this was it said.

"And this is the penetrative explanation that is a Dhamma explanation."

# Nidana Sutta

## Causes

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, these three are causes for the origination of actions. Which three? Greed is a cause for the origination of actions. Aversion is a cause for the origination of actions. Delusion is a cause for the origination of actions.

"Any action performed with greed -- born of greed, caused by greed, originating from greed: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Any action performed with aversion -- born of aversion, caused by aversion, originating from aversion: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Any action performed with delusion -- born of delusion, caused by delusion, originating from delusion: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Just as when seeds are not broken, not rotten, not damaged by wind and heat, capable of sprouting, well-buried, planted in well-prepared soil, and the rain-god would offer good streams of rain. Those seeds would thus come to growth, increase, and abundance. In the same way, any action performed with

greed... performed with aversion... performed with delusion -- born of delusion, caused by delusion, originating from delusion: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"These are three causes for the origination of actions.

"Now, these three are [further] causes for the origination of actions. Which three? Non-greed is a cause for the origination of actions. Non-aversion is a cause for the origination of actions. Non-delusion is a cause for the origination of actions.

"Any action performed with non-greed -- born of non-greed, caused by non-greed, originating from non-greed: When greed is gone, that action is thus abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

"Any action performed with non-aversion -- born of non-aversion, caused by non-aversion, originating from non-aversion: When aversion is gone, that action is thus abandoned, destroyed at the root, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

"Any action performed with non-delusion -- born of non-delusion, caused by non-delusion, originating from non-delusion: When delusion is gone, that action is thus abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

"Just as when seeds are not broken, not rotten, not damaged by wind and heat, capable of sprouting, well-buried, planted in well-prepared soil, and a man would burn them with fire and,

burning them with fire, would make them into fine ashes. Having made them into fine ashes, he would winnow them before a high wind or wash them away in a swift-flowing stream. Those seeds would thus be destroyed at the root, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

"In the same way, any action performed with non-greed... performed with non-aversion... performed with non-delusion -- born of non-delusion, caused by non-delusion, originating from non-delusion: When delusion is gone, that action is thus abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

"These, monks, are three causes for the origination of action."

A person unknowing:  
the actions performed by him,  
born of greed, born of aversion,  
and born of delusion,  
whether many or few,  
are experienced right here:  
no other ground is found.[1]

So a monk, knowing,  
sheds  
greed, aversion, and delusion;  
giving rise to clear knowledge, he  
sheds  
all bad destinations.[2]

### Footnotes

1. According to the Commentary, "right here" means within the stream of one's own "selfhood" (attabhava), i.e., one's own

chain of rebirth. "No other ground is found" means that the fruit of the action is not experienced by any other person's chain of rebirth. [Go back]

2. The Commentary notes that this verse refers to the attainment of arahantship, and that an arahant -- in reaching nibbána -- sheds not only bad destinations, but also good ones.

The word "sheds" acts as a "lamp" in this verse -- it appears only once, but functions in two phrases, as I have rendered it in the translation. On the use of the lamp as a literary figure of speech, see the Introduction to *Dhammapada: A Translation*. [Go back]

# Niramisa Sutta

## Unworldly

Translated from the Pali by Nyanaponika Thera

"There is, O monks, worldly joy (*pīti*), there is unworldly joy, and there is a still greater unworldly joy. There is worldly happiness (*sukha*), there is unworldly happiness, and there is a still greater unworldly happiness. There is worldly equanimity, there is unworldly equanimity, and there a still greater unworldly equanimity. There is worldly freedom, there is unworldly freedom, and there is a still greater unworldly freedom.

"Now, O monks, what is worldly joy? There are these five cords of sense desire: forms cognizable by the eye that are wished for and desired, agreeable and endearing, associated with sense-desire and tempting to lust. Sounds cognizable by the ear... odors cognizable by the nose... flavors cognizable by the tongue... tangibles cognizable by the body, wished for and desired, agreeable and endearing, associated with sense-desire and tempting to lust. It is the joy that arises dependent on these five cords of sense desire, which is called 'worldly joy.'

"Now what is unworldly joy? Quite secluded from sense desires, secluded from unwholesome states of mind, a monk enters upon and abides in the *first meditative absorption (jhana)*, which is accompanied by thought-conception and discursive thinking, and has joy and happiness born of seclusion. With the stilling of thought-conception and discursive thinking, he enters upon and abides in the *second meditative absorption*, which has internal confidence, and singleness of mind without thought conception and discursive thinking, and has joy and happiness born of concentration. This is called 'unworldly joy.'

"And what is the still greater unworldly joy? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, freed of delusion then there arises joy. This called a 'still greater unworldly joy.'

"Now, O monks, what is worldly happiness? There are these five cords of sense desire: forms cognizable by the eye... sounds cognizable by the ear... odors cognizable by the nose... flavors cognizable by the tongue... tangibles cognizable by the body that are wished for and desired, agreeable and endearing, associated with sense desire and alluring. It is the happiness and gladness that arises dependent on these five cords of sense desire which are called 'worldly happiness.'

"Now what is unworldly happiness? Quite secluded from sense desires, secluded from unwholesome states of mind, a monk enters upon and abides in the *first meditative absorption*... With the stilling of thought-conception and discursive thinking, he enters upon and abides in the *second meditative absorption*... With the fading away of joy as well, he dwells in equanimity, mindfully and fully aware he feels happiness within, and enters upon and abides in the *third meditative absorption* of which the Noble Ones announce: 'He dwells in happiness who has equanimity and is mindful.' This is called 'unworldly happiness.'

"And what is the still greater unworldly happiness? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, freed of delusion then there arises happiness. This is called a 'still greater unworldly happiness.'

"Now, O monks, what is worldly equanimity? There are these five cords of sensual desire: forms cognizable by the eye... tangibles cognizable by the body that are wished for and desired, agreeable and endearing, associated with sense desire and alluring. It is the equanimity that arises with regard

to these five cords of sense desire, which is called 'worldly equanimity.'

"Now, what is unworldly equanimity? With the abandoning of pleasure and pain, and with the previous disappearance of gladness and sadness, a monk enters upon and abides in the *fourth meditative absorption*, which has neither pain-nor-pleasure and has purity of mindfulness due to equanimity. This is called 'unworldly equanimity.'

"And what is the still greater unworldly equanimity? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred and freed of delusion, then there arises equanimity. This is called a 'still greater unworldly equanimity.'

"Now, O monks, what is worldly freedom? The freedom connected with the material. What is unworldly freedom? The freedom connected with the immaterial. And what is the still greater unworldly freedom? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, and freed of delusion, then there arises freedom."

# Nissaraniya Sutta

## Means of Escape

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, these six properties are means of escape. Which six?

"There is the case where a monk might say, 'Although good will has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still ill will keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when good will has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release -- ill will would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from ill will: good will as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although compassion has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still viciousness keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when compassion has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied,

consolidated, and well-undertaken as an awareness-release -- viciousness would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from viciousness: compassion as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although appreciation has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still resentment keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when appreciation has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release -- resentment would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from resentment: appreciation as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although equanimity has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still passion keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when equanimity has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release -- passion would still keep overpowering the mind. That possibility doesn't exist, for this is

the escape from passion: equanimity as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although the signless has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still my consciousness follows the drift of signs.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when the signless has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release -- consciousness would follow the drift of signs. That possibility doesn't exist, for this is the escape from all signs: the signless as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although "I am" is gone, and I do not assume that "I am this," still the arrow of uncertainty & perplexity keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when "I am" is gone, and "I am this" is not assumed -- the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn't exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, "I am".'

"These, monks, are six properties that are means of escape."

# Nivaapa Sutta

## The Simile of the Deer Feeder

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the Bhikkhus: "Bhikkhus, the deer feeder does not feed the wild animals thinking may the wild animals eat this food, be beautiful, live long and may they feed on this food for a long time. Yet the deer feeder feeds the wild animals thinking may the wild animals encroaching for food be intoxicated, eat this food be swooned and be negligent and be subjected to the wicked actions in this encroachment.

The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder.

The second set of wild animals together thought thus; The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the powers of the deer feeder. What if we abstained from all fearful fodder, entered a forest dwelling. So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased, Then they went back to the deer feeder ate the fodder swooned, became intoxicated and negligent and became subjects to the wishes of the deer feeder,

in that same encroachment. Thus the second set of wild animals were not released from the power of the deer feeder.

The third set of wild animals together thought thus: "The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder.

The second set of wild animals together thought thus; The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the powers of the deer feeder. What if we abstained from all fearful fodder entered a forest dwelling. So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased, Then they went back to the deer feeder, ate the fodder swooned, became intoxicated and negligent and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the second set of wild animals too were not released from the power of the deer feeder.

Why shouldn't we make a settlement in the encroachment of the deer feeder and eat the fodder not swooning, not intoxicated, not negligent and not become subjects to the wishes of the deer feeder, in that same encroachment. So they made a settlement in the encroachment of the deer feeder and ate the fodder not swooned, not intoxicated and not negligent and did not become subjects to the wishes of the deer feeder in that same encroachment."

Then it occurred to the deer feeder and his followers: This third set of wild animals are crafty, trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks. Indeed we will see the settlement of the third set of wild animals and get at them. Then they surrounded the enclosure on all sides with sticks and the deer feeder and his followers saw the settlement of the wild animals and got at them. Thus the third set of wild animals too were not released from the power of the deer feeder.

The fourth set of wild animals together thought thus: The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder. The second set of wild animals together thought thus; The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder. What if we abstained from all fearful fodder, entered a forest dwelling. So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased, Then they went back to the deer feeder, ate the fodder swooned, became intoxicated and negligent and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the second set of wild animals too were not released from the power of the deer feeder. The third set of wild animals thought Why shouldn't we make a settlement in the encroachment of the deer feeder and eat the fodder not swooned, not intoxicated, not negligent and

not become subjects to the wishes of the deer feeder, in that same encroachment. So they made a settlement in the encroachment of the deer feeder and ate the fodder not swooned, not intoxicated and not negligent and did not become subjects to the wishes of the deer feeder in that same encroachment. Then it occurred to the deer feeder and his followers: This third set of wild animals are crafty, trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks. Indeed we will see the settlement of the third set of wild animals and get at them. Then they surrounded the enclosure on all sides with sticks and the deer feeder and his followers saw the settlement of the wild animals and got at them. Thus the third set of wild animals too were not released from the power of the deer feeder.

Then it occurred to the fourth set of wild animals, what if we make our settlement in the encroachment so that the deer feeder and his followers do not know our comings and goings and eat the fodder not swooned, not intoxicated, not negligent and not become subjects to the wishes of the deer feeder in that same encroachment. So they made their settlement in the encroachment, so that the deer feeder and his followers do not know their comings and goings and eating the fodder not swooned, not intoxicated and not negligent and not becoming subjects to the wishes of the deer feeder in the encroachment.

Then it occurred to the deer feeder and his followers, this fourth set of wild animals are crafty and trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks. Indeed we will see the settlement of the fourth set of wild animals and get at them. Then they surrounded the enclosure on all sides with sticks and the deer feeder and followers did not see the settlement of the wild animals and did not get at

them. Then it occurred to the deer feeder and his followers: If we hurt the fourth set of wild animals, others will be hurt, and that will hurt others. What if we take care of the fourth set of wild animals. So the deer feeder and his followers took care of the fourth set of wild animals. Thus the fourth set of wild animals were released from the power of the deer feeder..

This is a comparison to explain the meaning, this is its meaning. Fodder is a synonym for the five strands of sensual pleasures. The deer feeder is a synonym for Mara the evil one. The Followers of the deer feeder is a synonym for Mara's following. Wild animals is a synonym for recluses and Brahmins.

The first set of recluses and Brahmins encroaching partook of the worldly matter of Mara, swooned and became intoxicated and negligent came under the power of Mara and worldly matter. like the first set of wild animals, I say this first set of recluses and Brahmins are comparable to them.

The second set of recluses and Brahmins together thought thus: The first set of recluses and Brahmins encroaching partook of the worldly matter of Mara, swooned and became intoxicated and negligent came under the power of Mara and worldly matter, this first set of recluses and Brahmins were not released from the power of Mara. What if we abstained from all fearful worldly matter and abode in a forest dwelling. They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cow dung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing they returned to partake of the worldly matter of Mara. They partaking food swooned became intoxicated and negligent and came under the power of Mara and worldly matter. Thus the second set of

recluses and Brahmins were not released from the power of Mara like the second set of wild animals, I say, this second set of recluses and Brahmins. are comparable to them.

The third set of recluses of Brahmins together thought thus: The first set of recluses and Brahmins encroaching partook of the worldly matter of Mara, swooned and became intoxicated and negligent were under the power of Mara and worldly matter, this first set of recluses and Brahmins were not released from the power of Mara. What if we abstained from all fearful worldly matter and abode in a forest dwelling. They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cow dung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing returned to partake of the worldly matter of Mara. They partaking food swooned became intoxicated and negligent and came under the power of Mara and worldly matter.. Thus the second set of recluses and Brahmins were not released from the power of Mara

Then it occurred to them what if we make our settlement in Mara's worldly matter, and partake of that worldly matter not swooned, and not intoxicated and not negligent and be not subjects of Mara and his worldly matter. They made their settlement in Mara's worldly matter, partook of the worldly matter not swooned and not intoxicated and not becoming negligent did not become the subjects of Mara and worldly matter. Yet they had such views such as: Is the world eternal or not eternal. Is it limited or not limited. Is the soul the body, or is the soul one and the body something different. Is the Thus Gone One after death, or isn't the Thus Gone One after death. Is it the Thus Gone One is and is not after death. Is it the Thus Gone One, neither is nor is not after death. Thus Bhikkhus, this

third set of Bhikkhus were not released from the power of Mara like the third set of wild animals I say, this third set of recluses and Brahmins, are comparable to them.

The fourth set of recluses of Brahmins together thought thus: The first set of recluses and Brahmins encroaching partook of the worldly matter of Mara, swooned and became intoxicated and negligent came under the power of Mara and worldly matter, this first set of recluses and Brahmins were not released from the power of Mara. What if we abstained from all fearful worldly matter and abode in a forest dwelling. They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cow dung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing returned to partake of the worldly matter of Mara. There they partaking food swooned became intoxicated and negligent and came under the power of Mara and worldly matter.. Thus the second set of recluses and Brahmins were not released from the power of Mara

Then it occurred to them what if we make our settlement in Mara's worldly matter, and partake of that worldly matter not swooned, and not intoxicated and not negligent and be not subjects of Mara and his worldly matter. They made their settlement in the encroachment of Mara's worldly matter, partook of the worldly matter not swooned and not intoxicated and not becoming negligent did not become the subjects of Mara and worldly matter. Yet they had such views such as: Is the world eternal or not eternal. Is it limited or not limited. Is the soul, the body, or is the soul one and the body something different. Is the Thus Gone One after death, or isn't the Thus Gone One after death. Is it the Thus Gone One is and is not

after death. Is it the Thus Gone One neither is, nor is not after death. Thus Bhikkhus, this third set of Bhikkhus were not released from the power of Mara. What if we make our settlement not accessible to death and his followers, in this same encroachment of death and this worldly matter, and partake this worldly matter not swooned, not intoxicated and not becoming negligent, we would not become the subjects of Mara in this same encroachment. They made their settlement not accessible to death and his followers, and settling in that same encroachment of death and this worldly matter partook of this worldly matter not swooned, not intoxicated and not becoming negligent, did not become the subjects of Mara in this same encroachment. Bhikkhus, in this manner the fourth set of recluses and Brahmins were released from the power of Mara, like. the fourth set of wild animals, I say, this fourth set of recluses and Brahmins are comparable to them..

Bhikkhus, what is inaccessible to Mara and the followings of Mara. Here, Bhikkhus, the Bhikkhu secluded from sensual thoughts and De-meritorious thoughts with thoughts and thought processes and with joy and pleasantness born of seclusion, attained to abides in the first jhana. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death, the evil one. Again, the Bhikkhu overcoming thoughts and thought processes, the mind internally appeased and brought to one point, without thoughts and discursive thoughts, with joy and pleasantness born of concentration attained to abides in the second jhana. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death the evil one. Again, the Bhikkhu with joy and with equanimity to detachment abides mindful and aware, experiences pleasantness too with the body, to this the noble ones say: mindfully abiding in pleasantness with equanimity. To this is said, that death is blindfolded, having destroyed the feetless one, has gone

beyond the sight of death, the evil one. Again, the Bhikkhu, giving up pleasantness, and unpleasantness, and earlier overcoming pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity attained to abides in the fourth jhana. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death the evil one. Again the Bhikkhu overcoming all perceptions of matter and overcoming perceptions of anger, not attending to various perceptions, with space is boundless attains to abides in the sphere of space. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the Bhikkhu overcoming all perceptions of space with consciousness is boundless attains to abides in the sphere of consciousness. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the Bhikkhu overcoming all the sphere of consciousness, with there is nothing attains to abides in the sphere of no-thing-ness. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the Bhikkhu, overcoming all the sphere of no-thing-ness, attains to abides in the sphere of neither-perception-nor-non-perception. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the Bhikkhu overcoming all the sphere of neither-perception-nor-non-perception attains to the cessation of perceptions and feelings and abides. Seeing it with wisdom too, desires get destroyed. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one.

The Blessed One said thus, and those Bhikkhus delighted in the words of the Blessed One.

# Ogha-tarana Sutta

## Crossing over the Flood

Translated from the Pali by Thanissaro Bhikkhu

Translator's note: This discourse opens the Samyutta Nikáya with a paradox. The Commentary informs us that the Buddha teaches the devata in terms of the paradox in order to subdue her pride. To give this paradox some context, you might want to read other passages from the Canon that discuss right effort.

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she said to him, "Tell me, dear sir, how you crossed over the flood."

"I crossed over the flood without pushing forward, without staying in place."

"But how, dear sir, did you cross over the flood without pushing forward, without staying in place?"

"When I pushed forward, I was whirled about. When I stayed in place, I sank. And so I crossed over the flood without pushing forward, without staying in place."

*The devata:*

At long last I see  
a Brahman, totally unbound,  
who without pushing forward,  
without staying in place,  
has crossed over  
the entanglements  
of the world.

That is what the devata said. The Teacher approved. Realizing that "The Teacher has approved of me," she bowed down to him, circumambulated him -- keeping him to her right -- and then vanished right there.

# The One Way In Sutra

## Section One

I heard these words of the Buddha one time when he was staying in the Jeta Grove in the town of Sravasti. The Lord addressed the assembly of monks:

"There is a way to practice which purifies the actions of living beings, eradicates all sorrow, anxiety, and the roots of afflictions, and leads to the highest understanding and the realization of Nirvana. It is a path, which destroys the Five Obstacles. It is the path of the Four Ways of Stopping and Concentrating the Mind. Why is it called "the one way in"? Because it is the way to the oneness of mind. Why is it called a way? Because it is the Noble Eightfold Path, the way of right view, right contemplation, right action, right livelihood, right practice, right speech, right mindfulness, and right concentration. This explains the expression "the one way in."

"What then are the Five Obstacles? They are attachment, aversion, agitation, torpor, and doubt. These are the obstacles, which need to be removed.

"What are the Four Ways of Stopping and Concentrating the Mind? The practitioner meditates on the inside of the body in the inside of the body to end unwholesome thoughts and remove anxiety, and he meditates on the outside of the body in the outside of the body to end unwholesome thoughts and remove anxiety. The practitioner meditates on the feelings in the feelings from the inside and the feelings in the feelings from the outside in order to be at peace and have joy, and he meditates on the feelings in the feelings from both inside and

outside in order to be at peace and have joy. The practitioner meditates on the mind in the mind from the inside, and he meditates on the mind in the mind from the outside in order to be at peace and have joy, and he meditates on the mind in the mind from both inside and outside in order to be at peace and have joy. The practitioner meditates on the objects of mind in the objects of mind from the inside, and he meditates on the objects of mind in the objects of mind from the outside in order to be at peace and have joy, and he meditates on the objects of mind in the objects of mind from both the inside and the outside in order to be at peace and have joy.

## **Section Two**

"How does the practitioner meditate on the body from the inside so as to realize peace and joy in himself?

"In this case, the practitioner meditates on the body as a body and according to its functions. When he examines it from head to toes or from toes to head, he sees that it is composed of impure constituents, and he is unable to be attached to it. He observes that this body has hair of the head and hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, sweat, pus, stomach, small intestine, large intestine, heart, liver, spleen, kidneys. He observes and recognizes urine, excrement, tears, saliva, blood vessels, grease, and observing and knowing them all, he is unattached and regrets nothing, This is the way the practitioner observes the body in order to realize peace and joy and be able to end unwholesome thoughts and remove anxiety and sorrow.

"Further the practitioner meditates on this body in order to see the Four Elements of earth, water, fire, and air, and he distinguishes these Four Elements. Just like a skillful butcher or his apprentice might lay out the different parts of a slaughtered cow and distinguish the leg, heart, torso, and head, the

practitioner observing his own body distinguishes the Four Elements just as clearly, seeing that this is earth, this is water, this is fire, and this is air. Thus the practitioner meditates on the body in the body in order to end attachment.

"Further, Bhikkhus, one should observe this body as having many openings from which many impure substances flow. Just as we look at bamboo or reeds and see the joints in the canes, so the practitioner observes the body with many openings from which impure substances flow.

"Further, Bhikkhus, the practitioner meditates this corpse being spread out and pecked at by vultures, being discovered and gnawed at by all sorts of wild creatures like tigers, panthers, and wolves, and then comes back to observing his own body and sees that it is no different. 'This very body of mine will not be able to escape that condition.' This is how the practitioner meditates on the body to realize peace and joy.

"Further, Bhikkhus, the practitioner visualizes a corpse, which has lain on the ground for a year. It is half-eaten, fetid, and impure. Then he comes back to meditating on his own body and sees that his own body is no different. 'This very body of mine will not be able to escape that condition.' This is how the practitioner meditates on the body.

"Further, Bhikkhus, the practitioner visualizes the corpse from which the skin and flesh has shriveled away. All that is left are the bones stained with blood. Then he comes back to meditating on his own body and sees that his own body is no different. 'This very body of mine will not be able to escape that condition.' This is how the practitioner meditates on the body.

"Further, Bhikkhus, the practitioner visualizes a skeleton, which is just bones held together by some ligaments. Then he comes back to meditating on his own body and sees that his own body

is no different. 'This very body of mine will not be able to escape that condition.' This is how the practitioner meditates on the body.

"Further, Bhikkhus, the practitioner visualizes a corpse which has become a collection of scattered bones, all in different places: the hand bone, leg bone, ribs, shoulder blades, spinal column, knee cap, and skull. Then he comes back to meditating on his own body and sees that his own body is no different. 'This very body of mine will not be able to escape that condition.' His body will also decay in that way. This is how the practitioner meditates on the body in order to realize peace and joy.

"Further, Bhikkhus, the practitioner visualizes a corpse which has become a collection of bones bleached like shells. Then he comes back to meditating on his own body and sees that his own body is no different. 'This very body of mine will not be able to escape that condition.' His body will also decay in that way. This is how the practitioner meditates on the body.

"Further, Bhikkhus, the practitioner visualizes a corpse which has become a collection of yellowing bones, to which there is nothing worth being attached, or bones that have become the color of ash and are no longer distinguishable from the earth. Thus the practitioner meditates on his own body, abandoning unwholesome thoughts and removing sorrow and anxiety, observing, 'This body is impermanent, it is something which decomposes.' A practitioner who observes himself like this outside the body and inside the body and outside and inside the body together understands that there is nothing, which is eternal.

### **Section Three**

"How does the practitioner meditate on the feelings in the feelings?"

"When the practitioner has a pleasant feeling, he knows that he has a pleasant feeling. When he has a painful feeling, he knows that he has a painful feeling. When his feelings are neutral, he knows that his feelings are neutral. When he has a pleasant, painful, or neutral feeling with a material basis, he knows that he has a pleasant, painful, or neutral feeling with a material basis. When he has a pleasant, painful, or neutral feeling with a non-material basis, he knows he has a pleasant, painful, or neutral feeling with a non-material basis. This is how the practitioner meditates on the feelings in the feelings by his own insight.

"Further, Bhikkhus, when the practitioner has a pleasant feeling, then there is not a painful feeling, and the practitioner knows there is a pleasant feeling. When there is a painful feeling, then there is not a pleasant feeling, and the practitioner knows that there is a painful feeling. When there is a neutral feeling, then there is neither a pleasant feeling nor a painful feeling, and the practitioner is aware that the feeling is neither pleasant nor painful. The practitioner is aware of the arising of all dharmas and the disappearance of all dharmas in such a way that, by his own insight, he realizes peace and joy. As feelings arise, the practitioner recognizes and is aware of them and their roots, and he is not dependent on them and does not give rise to feelings of attachment to the world. At that time there is no fear, and having no fear, he liberates himself forever from illusion and realizes Nirvana. Birth and death are no longer. The holy life has been lived. What needs to be done has been done. There will be no more rebirth. He understands this directly. This is how the practitioner is aware of the feelings in the feelings to end dispersed thinking and remove sorrow and anxiety. Such is

the meditation on the inside of the feelings and the outside of the feelings.

## **Section Four**

"What is meant by meditating on the mind in the mind in order to realize peace and joy?

"When the practitioner has desire in his mind, he knows that he has desire in his mind. When he does not have desire, he knows that he does not have desire. When he has hatred in his mind, he knows that he has hatred in his mind. When he does not have hatred, he knows that he does not have hatred. When he has confusion in his mind, he knows that he has confusion in his mind. When he does not have confusion, he knows that he does not have confusion. When he has craving in his mind, he knows that he has craving in his mind. When he does not have craving, he knows that he does not have craving. When there is mastery of his mind, he knows that there is mastery of his mind. When there is no mastery, he knows there is no mastery. When there is dispersion, he knows that there is dispersion. When there is no dispersion, he knows that there is no dispersion. When there is inattention, he knows that there is inattention. When there is no inattention, he knows that there is no inattention. When there is universality, he knows that there is universality. When there is no universality, he knows that there is no universality. When there is extensiveness, he knows that there is extensiveness. When there is not extensiveness, he knows that there is not extensiveness. When there is boundlessness, he knows that there is boundlessness. When there is not boundlessness, he knows that there is not boundlessness. When there is concentration, he knows that there is concentration. When there is no concentration, he knows that there is no concentration. When he has not yet realized liberation, he knows that he has not yet realized

liberation. When he has realized liberation, he knows that he has realized liberation.

"This is how the practitioner is mindful of the mind in the mind, He observes the arising of dharmas, observes the destruction of dharmas, or observes both the arising and destruction of dharmas; being mindful of dharmas in order to realize peace and joy. He is able to see, know, and observe what is not observable without becoming dependent on the object and without giving rise to worldly thoughts, Because there are no thoughts of attachment to the world, there is no fear. Because there is no fear, there is no residue of affliction. When there is no residue of affliction, Nirvana arises, and birth and death are no more, the holy life is realized, what needs to be done has been done, and there will be no more rebirth. All this the practitioner knows to be true. Thus in his own person the practitioner observes mind in mind, on the inside and on the outside, in order to remove uncontrolled thought and cut off all anxiety.

## **Section Five**

"What is meant by 'meditating on the objects of mind in the objects of mind'?"

"When the practitioner practices the first factor of awakening, mindfulness, it is in reliance on the initial application of thought, on no-craving, on destroying the unwholesome mind and abandoning the unwholesome dharmas. He practices the factors of awakening, investigation of dharmas, energy, joy, concentration, and letting go, in reliance on applied thought, in reliance on no-craving, in reliance on destroying the unwholesome dharmas. This is how he practices meditating on the objects of mind in the objects of mind.

"Further, Bhikkhus, having been liberated from sensual attachment, having abandoned unwholesome dharmas, with initial application of thought and sustained thought, with joy, he delights to dwell in the first Dhyana in order to have joy in his own person. This is how the practitioner meditates on the objects of mind in the objects of mind.

"Further, Bhikkhus, with the passing of applied thought and sustained thought, a joy arises in his mind which leads to the oneness of mind. When there is no more initial application of thought and sustained thought, the practitioner, maintaining joy, enters the second Dhyana, which has peace as well as joy. This is how the practitioner meditates on the objects of mind in the objects of mind.

"Further, Bhikkhus, with the passing of thought and the constant practice of letting go of applied thought, he enjoys for himself that state which the holy ones long for, where mindfulness in letting go is fully purified, and he enters the third Dhyana, This is how the practitioner meditates on the objects of mind in the objects of mind.

"Further, Bhikkhus, with the absence of joy, when anxiety about joy and elation as well as pleasure and pain are no longer, and his mindfulness in letting go is fully purified, he enters the fourth Dhyana, and that is to meditate on the objects of mind in the objects of mind. He meditates on the arising of dharmas and the passing of dharmas in order to arrive at peace and joy. He realizes right mindfulness in the present moment. He is able to see, know, and abandon dispersion. He is no longer dependent on anything. He does not give rise to thoughts of the world. Because he does not have worldly thoughts, he is not afraid. When there is no fear, birth and death no longer exist, and the holy life has been accomplished, what needs to

be done has been done, there is no more rebirth, and everything is known in its true nature.

## **Section Six**

"Bhikkhus, relying on this one way of entering the path, living beings are purified, freed from sorrow and anxiety, their minds no longer subject to agitation, their understanding stable, and they are able to realize Nirvana. This one way in is the destruction of the Five Hindrances and practice of the Four Ways of Stopping and Concentrating the Mind. The Bhikkhus, who heard the Buddha teach thus, applied themselves joyfully at that time to the practice.

# Pabbata Sutta

## A Mountain

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, the great sal trees that live in dependence on the Himalayas, the king of mountains, prosper in terms of three kinds of prosperity. Which three? They prosper in terms of branches, leaves, and foliage. They prosper in terms of bark and shoots. They prosper in terms of softwood and heartwood. The great sal trees that grow in dependence on the Himalayas, the king of mountains, prosper in terms of these three kinds of prosperity.

"In the same way, the descendents who live in dependence on a clansman of conviction prosper in terms of three kinds of prosperity. Which three? They prosper in terms of conviction. They prosper in terms of virtue. They prosper in terms of discernment. The descendents who live in dependence on a clansman of conviction prosper in terms of these three kinds of prosperity.

Like a mountain of rock  
in the wilderness, in a mighty grove,  
dependent on which there prosper  
lords of the forest, great trees --  
    in the same way,  
those who here live dependent on  
a clansman of conviction  
-- consummate in virtue --  
    prosper:

wife and children,  
friends, dependents, and kin.

Seeing the virtue of that virtuous one,  
his liberality and good conduct,  
those who are perceptive  
follow suit.

Having, here in this world,  
followed the Dhamma,  
the path to a good destination,  
they delight in the world of the devas,  
enjoying the pleasures they desire.

# **Pabbatopama Sutta**

## **The Simile of the Mountains**

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. Then King Pasenadi Kosala approached the Blessed One in the middle of the day and, on arrival, having bowed down, sat down to one side. As he was sitting there, the Blessed One said to him: "Well now, great king, where are you coming from in the middle of the day?"

"Just now, lord, I was engaged in the sort of royal affairs typical of head-anointed noble-warrior kings intoxicated with the intoxication of sovereignty, obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth."

"What do you think, great king? Suppose a man, trustworthy and reliable, were to come to you from the east and on arrival would say: 'if it please your majesty, you should know that I come from the east. There I saw a great mountain, as high as the clouds, coming this way, crushing all living beings in its path. Do whatever you think should be done.' Then a second man were to come to you from the west... Then a third man were to come to you from the north... Then a fourth man were to come to you from the south and on arrival would say: 'If it please your majesty, you should know that I come from the south. There I saw a great mountain, as high as the clouds, coming this way, crushing all living beings. Do whatever you think should be done.' If, your majesty, such a great peril should arise, such a terrible destruction of human life -- the human state being so hard to obtain -- what should be done?"

"If, lord, such a great peril should arise, such a terrible destruction of human life -- the human state being so hard to obtain -- what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

"I inform you, great king, I announce to you, great king: aging and death are rolling in on you. When aging and death are rolling in on you, great king, what should be done?"

"As aging and death are rolling in on me, lord, what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

"There are, lord, elephant battles fought by head-anointed noble-warrior kings intoxicated with the intoxication of sovereignty, obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth; but there is no use for those elephant battles, no scope for them, when aging and death are rolling in. There are cavalry battles... chariot battles... infantry battles... but there is no use for those infantry battles, no scope for them, when aging and death are rolling in. In this royal court there are counselors who, when the enemies arrive, are capable of dividing them by their wits; but there is no use for those battles of wits, no scope for them, when aging and death are rolling in. In this royal court there is abundant bullion and gold stored in vaults and depositories, and with such wealth we are capable of buying off enemies when they come; but there is no use for those battles of wealth, no scope for them, when aging and death are rolling in. As aging and death are rolling in on me, lord, what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

"So it is, great king! So it is, great king! As aging and death are rolling in on you, what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, further said this:

Like massive boulders,  
mountains pressing against the sky,  
moving in from all sides,  
crushing the four directions,  
so aging and death  
come rolling over living beings:  
noble warriors, priests, merchants,  
workers, outcastes, and scavengers.  
They spare nothing.  
They trample everything.

Here elephant troops can hold no ground,  
nor can chariots or infantry,  
nor can a battle of wits  
or wealth win out.

So a wise person,  
seeing his own good,  
steadfast, secures confidence  
in the Buddha, Dhamma, and Sangha.

One who practices the Dhamma  
in thought, word, and deed,  
receives praise here on earth  
and after death rejoices in heaven.

# Pabhassara Sutta

## Luminous

Translated from the Pali by Thanissaro Bhikkhu

"Luminous, monks, is the mind. And it is defiled by incoming defilements."

"Luminous, monks, is the mind. And it is freed from incoming defilements."

"Luminous, monks, is the mind. And it is defiled by incoming defilements. The uninstructed run-of-the-mill person doesn't discern that as it actually is present, which is why I tell you that -- for the uninstructed run-of-the-mill person -- there is no development of the mind."

"Luminous, monks, is the mind. And it is freed from incoming defilements. The well-instructed disciple of the noble ones discerns that as it actually is present, which is why I tell you that -- for the well-instructed disciple of the noble ones -- there is development of the mind."

# Paccaya Sutta

## Requisite Conditions

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi... "Monks, I will teach you dependent co-arising and dependently co-arisen phenomena. Listen and pay close attention. I will speak."

"As you say, lord," the monks replied. The Blessed One said:

"Now what is dependent co-arising? From birth as a requisite condition comes aging and death. Whether or not there is the arising of Tathágatas, this property stands -- this regularity of the Dhamma, this orderliness of the Dhamma, this this/that conditionality. The Tathágata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain, and says, 'Look.' From birth as a requisite condition comes aging and death.

"From becoming as a requisite condition comes birth...

"From clinging/sustenance as a requisite condition comes becoming...

"From craving as a requisite condition comes clinging/sustenance...

"From feeling as a requisite condition comes craving...

"From contact as a requisite condition comes feeling...

"From the six sense media as a requisite condition comes contact...

"From name-and-form as a requisite condition come the six sense media...

"From consciousness as a requisite condition comes name-and-form...

"From fabrications as a requisite condition comes consciousness...

"From ignorance as a requisite condition come fabrications. Whether or not there is the arising of Tathágatas, this property stands -- this regularity of the Dhamma, this orderliness of the Dhamma, this this/that conditionality. The Tathágata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain, and says, 'Look.' From ignorance as a requisite condition come fabrications. What's there in this way is a reality, not an unreality, not other than what it seems, conditioned by this/that. This is called dependent co-arising.

"And what are dependently co-arisen phenomena? Aging and death are dependently co-arisen phenomena: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation.

"Birth is a dependently co-arisen phenomenon...

"Becoming is a dependently co-arisen phenomenon...

"Clinging/sustenance is a dependently co-arisen phenomenon...

"Craving is a dependently co-arisen phenomenon...

"Feeling is a dependently co-arisen phenomenon...

"Contact is a dependently co-arisen phenomenon...

"The six sense media are dependently co-arisen phenomena...

"Name-and-form is a dependently co-arisen phenomenon...

"Consciousness is a dependently co-arisen phenomenon...

"Fabrications are dependently co-arisen phenomena...

"Ignorance is a dependently co-arisen phenomenon: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation. These are called dependently co-arisen phenomena.

"When a disciple of the noble ones has seen well with right discernment this dependent co-arising and these dependently co-arisen phenomena as they are actually present, it is not possible that he would run after the past, thinking, 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past?' or that he would run after the future, thinking, 'shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' or that he would be inwardly perplexed about the immediate present, thinking, 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?' Such a thing is not possible. Why is that? Because the disciple of the noble ones has seen well with right discernment this dependent co-arising and these dependently co-arisen phenomena as they are actually present."

# Padhana Sutta

## The Great Struggle

Translated from the Pali by John D. Ireland

"When, near the river Nerañjara, I exerted myself in meditation for attaining to security from bondage,[1] there came Namuci [2] speaking words of compassion:

"You are emaciated and ill-looking, you are near to death! A thousand parts of you belong to death and only a fraction of you is alive. Live, good Sir! It is better to live. Living you may perform meritorious deeds. From practicing celibacy and tending the sacrificial fire much merit is made, but what is obtained from striving? It is difficult to enter the path of exertion, it is difficult to do, difficult to maintain."

Mara spoke these words whilst standing in the presence of the Awakened One. To Mara speaking thus, the Lord replied:

"You who are the friend of the negligent, O Evil One, for what reason have you come here? Those who still have use for merit Mara may consider worthwhile addressing. I have faith and energy and wisdom. Being thus bent on striving why do you ask me to live? This wind will wither the currents of the rivers, why should not my exertion dry up even the blood? When the blood dries up, the bile and phlegm wither. On the wasting away of the flesh the mind becomes more and more serene and my mindfulness, wisdom and concentration are established more firmly. In me, who abides enduring such an extreme experience, the mind does not long for sensual pleasures. See the purity of a being!

"Sensual desire is your first army, the second is called discontent, the third is hunger and thirst, the fourth craving, the fifth sluggishness and laziness, the sixth fear, the seventh indecision, and the eighth disparagement of others and stubbornness: gain, fame, honor, prestige wrongly acquired and whoever praises himself and despises others -- these, Namuci, are your armies, the Dark One's[3] striking forces. A lazy, cowardly person cannot overcome them, but by conquering them one gains bliss.

"I wear muñja-grass![4] Shame on life here in this world! It is better for me to die in battle than to live defeated. Some recluses and brahmanas are not seen (exerting themselves) here, so immersed are they in worldliness. They are not aware of that path by which those of perfect conduct walk.

"Seeing the surrounding army ready and Mara mounted (on his elephant), I am going out to fight so that he may not shift me from my position. This army of yours which the world together with the devas is unable to subdue, that I will destroy with wisdom, like an unbaked clay-bowl with a stone. Having mastered the mind and firmly established mindfulness I shall wander from country to country guiding many disciples. And they will be diligent and energetic in practicing my teaching, the teaching of one without sensual desire, and they will go where, having gone, one does not grieve."

Mara: "For seven years I followed the Lord step by step but did not find an opportunity to defeat that mindful Awakened One. A crow flew around a stone having the color of fat: 'Can we find even here something tender? May it be something to eat?'

"Not finding anything edible the crow left that place. As with the crow and the stone, we leave Gotama, having approached and become disheartened."

Overcome by sorrow his lute fell from his arm and thereupon the unhappy spirit disappeared from that place.

### **Footnotes:**

1. *Yogakkhema*, a name for Nibbána.
2. Namuci, meaning "He who does not let go" (his hold over beings easily) is a name for Mara, the Evil One.
3. The "Dark One" or Kanha (Sanskrit: Krishna), is another name for Mara. He is the Indian Cupid (Kamadeva) and personifies sensual passions. He carries a lute (*vina*), mentioned at the close, with which he captivates beings by his playing. His other equipment includes a bow, arrows, a noose and a hook.
4. Indian warriors used to wear a tuft of a certain grass, called *muñja*, on their head or headgear, for indicating that they were prepared to die in battle and determined not to retreat.

# Pahana Sutta

## Giving Up

Translated from the Pali by Nyanaponika Thera

"In the case of pleasant feelings, O monks, the underlying tendency [1] to lust should be given up; in the case of painful feelings, the underlying tendency to resistance (aversion) should be given up; in the case of neither-painful-nor-pleasant feelings, the underlying tendency to ignorance should be given up.

"If a monk has given up the tendency to lust in regard to pleasant feeling, the tendency to resistance in regard to painful feelings, and the tendency to ignorance in regard to neither-painful-nor-pleasant feelings, then he is called one who is free of unwholesome tendencies, one who has the right outlook. He has cut off craving, severed the fetters to future existence, and through the full penetration of conceit, [2] he has made an end of suffering."

If one feels joy, but knows not feeling's nature,  
bent towards greed, he will not find deliverance.

If one feels pain, but knows not feeling's nature,  
bent toward hate, he will not find deliverance.

And even neutral feeling which as peaceful  
the Lord of Wisdom has proclaimed,  
if, in attachment, he should cling to it,  
he will not be free from the round of ill.

And having done so, in this very life  
will be free from cankers, free from taints.

Mature in knowledge, firm in Dhamma's ways,  
when once his life span ends, his body breaks,  
all measure and concept he has transcended.

### **Footnotes:**

[1.] *Anusaya*

[2.] "Conceit" refers in particular to self-conceit (*asmi-mano*),  
i.e., personality belief, on both the intellectual and the  
emotional levels.

# Pañcakanga Sutta [1]

## Carpenter Five-tools

Translated from the Pali by Nyanaponika Thera

Once Carpenter Fivetools went to see the Venerable Udayi. Having saluted him respectfully, he sat down at one side. Thus seated, he asked the Venerable Udayi:

"How many kinds of feelings, reverend Udayi, were taught by the Blessed One?"

"Three kinds of feelings, Carpenter, were taught by the Blessed One: pleasant, painful and neutral feelings. These are the three feelings taught by the Blessed One."

After these words, Carpenter Fivetools said: "Not three kinds of feelings, reverend Udayi, were taught by the Blessed One. It is two kinds of feelings that were stated by the Blessed One: pleasant and painful feelings. The neutral feeling was said by the Blessed One to belong to peaceful and sublime happiness."

But the Venerable Udayi replied: "It is not two feelings that were taught by the Blessed One, but three: pleasant, painful and neutral feelings."

(This exchange of views was repeated for a second and a third time,) but neither was Carpenter Fivetools able to convince the Venerable Udayi, nor could the Venerable Udayi convince Carpenter Fivetools. It so happened that the Venerable Ananda had listened to that conversation and went to see the Blessed One about it. Having saluted the Blessed One respectfully, he sat down at one side. Thus seated, he repeated the entire

conversation that had taken place between the Venerable Udayi and Carpenter Fivetools.

The Blessed One said: "Ananda, Udayi's way of presentation, with which Carpenter Fivetools disagreed, was correct, indeed. But also Carpenter Five-tool's way of presentation, with which Udayi disagreed, was correct. In one way of presentation I have spoken of two kinds of feelings, and in other ways of presentation I have spoken of three, of six, of eighteen, of thirty-six, and of one hundred and eight kinds of feelings.[2] So the Dhamma has been shown by me in different ways of presentation.

"Regarding the Dhamma thus shown by me in different ways, if there are those who do not agree with, do not consent to, and do not accept what is rightly said and rightly spoken, it may be expected of them that they will quarrel, and get into arguments and disputes, hurting each other with sharp words.

"Regarding the Dhamma thus shown by me in different ways, if there are those who agree with, consent to, and accept what is rightly said and rightly spoken, it may be expected of them that they will live in concord and amity, without dispute, like milk (that easily mixes) with water, looking at each other with friendly eyes.

"There are five strands of sense desire. What are these five? Forms cognizable by the eye that are wished for, desirable, agreeable and endearing, bound up with sensual desire and tempting to lust. Sounds cognizable by the ear...odors cognizable by the nose...flavors cognizable by the tongue...tangibles cognizable by the body, that are wished for, desirable, agreeable and endearing, bound up with sense desire, and tempting to lust. These are the five strands of sense desire. The pleasure and joy arising dependent on these five strands of sense desire, that is called sensual pleasure.

"Now, if someone were to say: 'This is the highest pleasure and joy that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is this pleasure? Here, quite secluded from sensual desires, secluded from unwholesome states of mind, a monk enters upon and abides in the first meditative absorption (*jhana*), which is accompanied by thought conception and discursive thinking and has in it joy and pleasure born of seclusion. This is the other kind of pleasure which surpasses that (sense) pleasure and is more sublime.

"If someone were to say: 'This is the highest pleasure that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is that pleasure? Here, with the stilling of thought conception and discursive thinking... a monk enters upon and abides in the second meditative absorption...in the sphere of the infinity of space... of the infinity of consciousness...of no-thing-ness...of neither-perception-nor-non-perception.

"If someone were to say: 'This is the highest pleasure that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is this pleasure? Here, by completely surmounting the sphere of neither-perception-nor-non-perception, a monk enters upon and abides in the cessation of perception and feeling. This is the other kind of pleasure which surpasses that pleasure and is more sublime.[3]

"It may happen, Ānanda, that Wanderers of other sects will be saying this: 'The recluse Gotama speaks of the Cessation of Perception and Feeling and describes it as pleasure. What is this (pleasure) and how is this (a pleasure)?'

"Those who say so, should be told: 'The Blessed One describes as pleasure not only the feeling of pleasure. But a Tathágata describes as pleasure whenever and where-in-so-ever it is obtained.'"

### Footnotes:

1. This text is identical with MN 59 (Bahavedaniya Sutta -- Many Kinds of Feelings).
2. See SN XXXVI.22
3. Comy.: "From the fourth Jhana onwards, it is the neither-painful-nor-pleasant feeling (that is present in these meditative states). But this neutral feeling, too, is called 'pleasure' (*sukha*), on account of its being peaceful and sublime. What arises by way of the five cords of sensual desire and by way of the eight meditative attainments is called 'pleasure as being felt' (*vedayita-sukha*). The state of Cessation of Perception and Feeling is a 'pleasure, not being felt' (*avedayita-sukha*). Hence, whether it be pleasure felt or not felt, both are assuredly 'pleasure,' in the sense of their being pain-free states (*niddukkhabhava-sankhatena sukkena*)."

In AN IX.34 the venerable Shariputra exclaims: "Nibbána is happiness, friend; Nibbána is happiness, indeed!" The monk Udayi then asked: "How can there be happiness when there is no feeling?" The venerable Shariputra replied: "Just this is happiness, friend, that therein there is no feeling." The continuation of that Sutta may also be compared with our text. On Nibbána as happiness, see also AN VI.100.

# Pancattayasuttam

## The Five And The Three

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jet's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus, there are certain recluses and Brahmans who declare views about the future. Such as there will be a healthy perceptive self after death. There will be a healthy non-perceptive self after death. There will be a healthy neither perceptive nor non-perceptive self after death. Or else the annihilation, destruction and the non-existence of the conscience. Or else the extinction here and now. These five are sometimes declared as three, as there is a healthy self after death, the annihilation, destruction and non-existence of the conscience and extinction here and now. So these five sometimes become three and the three sometimes become five. This is the short exposition of the five and the three.

Bhikkhus, those recluses and Brahmins who make known a healthy perceptive self after death, declare of a material self or an immaterial self, or of a self that is material and immaterial, or else a self that is neither material nor immaterial. Or they make known of a healthy self, with a single perception, or with various perceptions, or a limited perception, or an unlimited perception, healthy after death. A certain one overcoming the object, consciousness, declares of limitless imperturbability. The Thus Gone One knows those recluses and Brahmins who make known a healthy perceptive self after death, declaring of, a material self or an immaterial self, or a self that is material and immaterial, or else a self that is neither material nor

immaterial. Or of those that make known of a healthy self, with a single perception, or with various perceptions, or a limited perception, or an unlimited perception, healthy after death. The Thus Gone One also knows of these perceptions which are incomparably pure in the highest order, whether material or immaterial, whether a single perception, or various perceptions. He knows of the sphere of nothingness too, which is limitlessly imperturbable. Knows that these are compounded and coarse, there is a cessation of determinations, knowing the escape from this, the Thus Gone One overcame them.

Bhikkhus, those recluses and Brahmins that declare of a non-perceptive self healthy after death, declare of, a material, or an immaterial, or of a material and immaterial, or of a neither material nor immaterial non-perceptive self healthy after death. Here, Bhikkhus, a certain recluse or Brahmin who declares a perceptive self-healthy after death, would revile those recluses and Brahmins. What is the reason for that? Perception, is an ailment, an abscess, an arrow, this non-perception is peaceful and exalted. The Thus Gone One knows it. The recluses and Brahmins who make known of a non-perceptive self-healthy after death, declare of a material or immaterial, or a material and immaterial, or a neither material nor immaterial non-perceptive self-healthy after death. Bhikkhus, if a recluse or Brahmin was to say, I will make known the coming and going, disappearing and appearing, growth and development without matter, without feelings, without perceptions, without determinations and without consciousness, it is not a possibility. That is compounded and coarse, there is the cessation of determinations. The Thus Gone knowing the escape overcame it

Bhikkhus, those recluses or Brahmins who make known of a neither perceptive nor non-perceptive self healthy after death, declare of a neither perceptive nor non-perceptive self, of

material, or of immaterial, or of material and immaterial, or of neither material nor immaterial. Here, Bhikkhus, certain recluses or Brahmins who declare a perceptive self healthy after death and those who declare a non-perceptive self healthy after death, revile those recluses and Brahmins. What is the reason for that? Perception, is an ailment, an abscess, an arrow, its delusion this neither perception nor non-perception is peaceful and exalted. The Thus Gone One knows it.

Those good recluses and Brahmins who make known a neither perceptive nor non-perceptive self-healthy after death, declare of a neither perceptive nor non perceptive self, of matter, or of non matter, or of matter and non matter, or of neither matter nor non matter. Bhikkhus, whoever recluses and Brahmins make known the mental achievements in the spheres of seeing, hearing, smelling, tasting and touch with determinations, I declare these achievements as destruction. Bhikkhus, I declare these should not be achieved with determinations, but come to the end of determinations. [1] This is compounded and coarse, there is a cessation of determinations. The Thus Gone One seeing the escape overcame it.

Bhikkhus, of those recluses and Brahmins that make known, the perceptive self healthy after death, the non-perceptive self healthy after death and also the neither perceptive nor the non-perceptive self healthy after death, certain ones revile the recluses and Brahmins who declare the annihilation, destruction and the non existence of the conscience. What is the reason for that? All these good recluses and Brahmins declare their attachments hanging upside down, saying we will be in the future. As it would occur to a merchant gone to trade, it will be to me thus, and I will make gains. Thus, I will be in the future occurs to the recluses and Brahmins as to the merchant gone to trade. The Thus Gone One knows. Those recluses and

Brahmins, who declare the annihilation, destruction and the non existence of the conscience, fear the self loathe it, and run round that same self. Like one bound to a wooden or iron post would run round and round the post. In the same manner those recluses and Brahmins, who declare the annihilation, destruction and the non existence of the conscience of the person, fear the self, loathe it, and run round that same self. This is compounded and coarse, there is a cessation of determinations. The Thus Gone One seeing the escape overcame it.

Whoever recluses and Brahmins declared views about the future did so declaring one or the other of the five of these. Bhikkhus, there are recluses and Brahmins who make known views about the past. They also get included in one or the other of these five. There are recluses and Brahmins who declare views about the past such as the self and the world are eternal, this only is the truth, all else is false, the self and the world are not eternal, this only is the truth, all else is false, the self and the world are eternal and not eternal, this only is the truth, all else is false, the self and the world are neither eternal nor non eternal, this only is the truth, all else is false. The self and the world are limited, the self and the world are unlimited, the self and the world are limited and unlimited, the self and the world are neither limited nor unlimited, this only is the truth all else is false. The self and the world are of one perception, are of various perceptions, are of a limited perception, are of unlimited perception, this only is the truth all else is false. The self and the world, is completely pleasant, is completely unpleasant, is pleasant and unpleasant, is neither unpleasant nor pleasant, this only is the truth all else is false.

Bhikkhus, those recluses and Brahmins who declare the view, the self and the world is eternal, this only is the truth, all else is false. That they should by themselves realize this pure view

without a faith, a liking, hearsay, careful thinking and without a pleased view is not a possibility. When there is something realized by these good recluses and Brahmins by themselves, there should be a certain amount of purity in these recluses and Brahmins, yet they tell of a holding. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape and overcame it.

Bhikkhus, the recluses and Brahmins who bear the view the self and world is not eternal, eternal and not eternal, neither eternal nor non eternal, limited, unlimited, limited and unlimited, neither limited nor not limited, of one perception, of various perceptions, of limited perception, of unlimited perception, only pleasant, only unpleasant, pleasant and unpleasant, neither unpleasant nor pleasant, this only is the truth, all else is false That they should by themselves realize this pure view without a faith, a liking, hearsay, careful thinking and without a pleased view is not a possibility. When there is something realized by these good recluses and Brahmins by themselves, there should be a certain amount of purity in these recluses and Brahmins, yet they tell of a holding. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it.

Bhikkhus, a certain recluse or Brahmin gives up views about the past and future, not intending any sensual bonds, abides in joy secluded, thinking this is peaceful and exalted. This joy born of seclusion ceases and displeasure and unpleasantness arises to him. When the displeasure and unpleasantness ceases, that joy born of seclusion arises to him. It is like the shade that is dispelled with light and the light that is dispelled with the shade. In the same manner a certain recluse or Brahmin gives up views about the past and future, not intending any sensual bonds, abides in joy secluded, thinking this is peaceful and exalted. This joy born of seclusion ceases

and displeasure and unpleasantness arises to him. When the displeasure and unpleasantness ceases, that joy born of seclusion arises to him. The Thus Gone One knows, this good recluse or Brahmin giving up views about the past and views about the future, not intending any sensual bonds, abides in joy secluded, thinking this is peaceful and exalted. This joy born of seclusion ceases and displeasure and unpleasantness arises to him. When the displeasure and unpleasantness ceases, that joy born of seclusion arises to him. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it

Bhikkhus, a certain recluse or Brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcomes the joy of seclusion, and abides, in immaterial pleasantness thinking, this abiding in immaterial pleasantness, is peaceful and exalted. That immaterial pleasantness ceases and the joy of seclusion arises to him. When the joy of seclusion ceases, the immaterial pleasantness arises to him. It is like the shade that is dispelled with light and the light that is dispelled with the shade. In the same manner a certain recluse or Brahmin gives up views about the past and future, not intending any sensual bonds, overcoming the joy of seclusion, abides in immaterial pleasantness thinking the immaterial pleasantness, is peaceful and exalted. The immaterial pleasantness ceases and the joy born of seclusion arises to him. When the joy born of seclusion fades, immaterial pleasantness arises The Thus Gone One knows this good recluse or Brahmin giving up views about the past and views about the future, not intending any sensual bonds, overcoming the joy of seclusion, abides in immaterial pleasantness thinking that immaterial pleasantness is peaceful and exalted. That immaterial pleasantness fades and the joy of seclusion arises to him. When the joy of seclusion fades the immaterial pleasantness arises to him. This is compounded and coarse,

there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it.

Bhikkhus, a certain recluse or Brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcomes the joy of seclusion, overcomes immaterial pleasantness, and abides in neither unpleasant nor pleasant feelings thinking, this abiding in neither unpleasant nor pleasant, is peaceful and exalted. Those neither unpleasant nor pleasant feelings cease and the immaterial pleasant feelings arise to him. When the immaterial pleasant feelings cease, the neither unpleasant nor pleasant feelings arise to him. It is like the shade that is dispelled with light and the light that is dispelled with the shade. In the same manner a certain recluse or Brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcoming the joy of seclusion, overcoming immaterial pleasant feelings abides in neither unpleasant nor pleasant feelings thinking the neither unpleasant nor pleasant feelings are peaceful and exalted. The neither unpleasant nor pleasant feelings cease and immaterial pleasant feelings arise to him. When immaterial pleasant feelings fade, neither unpleasant nor pleasant feelings arise to him. The Thus Gone One knows, this good recluse or Brahmin giving up views about the past and views about the future, not intending any sensual bonds, overcoming the joy of seclusion, and overcoming immaterial pleasant feelings abides in neither unpleasant nor pleasant feelings thinking that neither unpleasant nor pleasant feelings are peaceful and exalted. Those neither unpleasant nor pleasant feelings fade and immaterial pleasant feelings arise to him. When immaterial pleasant feelings fade neither unpleasant nor pleasant feelings arise. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape and overcame it

Bhikkhus, a certain recluse or Brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcomes the joy of seclusion, overcomes immaterial pleasant feelings, and overcomes neither unpleasant nor pleasant feelings and thinks I'm appeased, I'm extinguished, I do not hold. The Thus Gone One knows, this good recluse or Brahmin, giving up views about the past and about the future, not intending any sensual bonds, overcoming the joy of seclusion, overcoming immaterial pleasant feelings and overcoming neither unpleasant not pleasant feelings, thinks I'm appeased, extinguished and do not hold. This venerable one is close to extinction, yet is holding to views of the past, or views of the future, or holding to the sensual bond, or to the joy of seclusion, or to immaterial pleasant feelings, or to neither unpleasant not pleasant feelings. That this venerable one says I'm appeased, extinguished and not holding, talks of his holdings. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it

This is the incomparably noble appeasement realized by the Thus Gone One, as it really is, of the arising, fading, satisfaction, and the danger of the six mental spheres of contact that is non-holding release. The Thus Gone One has realized this incomparable noble appeasement, knowing, as it really is the arising, fading, satisfaction, danger, and the escape from them, and is released without holdings.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

### **Footnotes:**

1. Bhikkhus, whoever recluses or Brahmins make known the mental achievements in the spheres of seeing, hearing, smelling, tasting and touch, with determinations, I declare

these achievements as destruction. Bhikkhus, I declare that these should not be achieved with determinations, but come to the end of determinations.' Ye keci bhikkhave samanabrahmana ditthasutamutavinnaatabbassa sankhaaramattena etassa aayatanassa upasampada.m pannaapenti, byasana.m hi eta.m bhikkhave akkhaayati aayatanassa upasampadaaya: na h' etam bhikkhave, aayatanam sasa.nkhaarasamaapattipattabba.m akkhaayati sasa.mkhaaraavasesaasamaapattipattabba.m eta.m bhikkhave aayatana.m akhaayati' The achievements of heavenly, eye, ear, nose, taste and other forms of clairvoyance like going through space, the Blessed One says should not be attained before realizing extinction 'nibbána'. It leads to destruction, as it did to Venerable Devadatta. They should be attained after attaining extinction. Devadatta and some other co-associates of his became conceited about their attainments, and could not proceed any further.

# Pañha Sutta

## Questions

Translated from the Pali by Thanissaro Bhikkhu

"There are these four ways of answering questions. Which four? There are questions that should be answered categorically [straightforwardly yes, no, this, or that]. There are questions that should be answered with an analytical (qualified) answer [defining or redefining the terms]. There are questions that should be answered with a counter-question. There are questions that should be put aside. These are the four ways of answering questions."

First the categorical answer,  
then the qualified,  
third, the type to be counter-questioned,  
and fourth, the one to be set aside.  
Any monk who knows which is which,  
in line with the Dhamma,  
is said to be skilled  
in the four types of questions:  
hard to overcome, hard to beat,  
profound, hard to defeat.  
He knows what's worthwhile  
and what's not,  
proficient in recognizing both,  
he rejects the worthless,  
grasps the worthwhile.  
He's called one who has broken through  
to what's worthwhile,  
prudent, and wise.

# Pañña Sutta

## Discernment

Translated from the Pali by Thanissaro Bhikkhu

"Monks, these eight causes, these eight requisite conditions lead to the acquiring of the as-yet-un-acquired discernment that is basic to the holy life, and to the increase, plenitude, development, and culmination of that which has already been acquired. Which eight?

"There is the case where a monk lives in apprenticeship to the Teacher or to a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, and respect. This, monks, is the first cause, the first requisite condition that leads to the acquiring of the as-yet-un-acquired discernment that is basic to the holy life, and to the increase, plenitude, development, and culmination of that which has already been acquired.

"As he lives in apprenticeship under the Teacher or under a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, and respect, he approaches him at the appropriate times to ask and question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable comrade in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in many kinds of perplexing things. This is the second cause, the second requisite condition...

"Having heard the Dhamma, he the student achieves a twofold seclusion: seclusion in body and seclusion in mind. This is the third cause, the third requisite condition...

"He is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the fourth cause, the fourth requisite condition...

"He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that -- in their meaning and expression -- proclaim the holy life that is entirely complete and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views. This is the fifth cause, the fifth requisite condition...

"He keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is the sixth cause, the sixth requisite condition...

"When he is in the midst of the Sangha he doesn't talk on and on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence [the second jhana]. This is the seventh cause, the seventh requisite condition...

"He remains focused on arising and passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.' This, monks, is the eighth cause, the eighth requisite condition that leads to the acquiring of the as-yet-un-acquired discernment that is basic to the holy life, and to the increase, plenitude, development, and culmination of that which has already been acquired.

"When this is the case, his comrades in the holy life hold him in esteem: 'This venerable one lives in apprenticeship to the Teacher or to a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, and respect. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'As he lives in apprenticeship under the Teacher or under a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, and respect, he approaches him at the appropriate times to ask and question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable comrade in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in all kinds of perplexing things. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'having heard the Dhamma, he the student achieves a twofold seclusion: seclusion in body and seclusion in mind. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

They say: 'He is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are

admirable in the beginning, admirable in the middle, admirable in the end, that -- in their meaning and expression -- proclaim the holy life that is entirely complete and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'He keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'When he is in the midst of the Sangha he doesn't talk on and on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence [the second jhana]. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'He remains focused on arising and passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.' Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"These, monks, are the eight causes, the eight requisite conditions that lead to the acquiring of the as-yet-un-acquired

discernment that is basic to the holy life, and to the increase, plenitude, development, and culmination of that which has already been acquired."

# Parabhava Sutta

## Discourse on Downfall

Translated from the Pali by Piyadassi Thera.

From *The Book of Protection*, translated by Piyadassi Thera (Kandy: Buddhist Publication Society, 1999). Copyright ©1999 Buddhist Publication Society. Used with permission.

Thus have I heard:

On one occasion the Blessed One was living near Savatthi, at Jetavana, at Anathapindika's monastery. Now when the night was far advanced, a certain deity, whose surpassing radiance illuminated the whole of Jetavana, came to the presence of the Blessed One, respectfully saluted him, and stood beside him. Standing thus he addressed the Blessed One in verse:

*[The Deity:]*

1. About the declining man we question thee,  
Gotama. We have come to ask the Blessed One:  
What is the cause of his downfall?

*[The Buddha:]*

2. Easily known is the progressive one,  
easily known is the declining one. The  
lover of the Dhamma prospers. The hater  
of the Dhamma declines.

3. We understand this as explained (by thee); this is  
the first cause of his downfall. Tell us the second, O  
Blessed One. What is the cause of his downfall?

4. The vicious are dear to him. He likes not the virtuous; he approves the teachings of the ill-natured -- this is the cause of his downfall.

5. We understand this as explained by thee; this is the second cause of his downfall. Tell us the third, O Blessed One. What is the cause of his downfall?

6. The man who is fond of sleep and company, inactive and lazy, and manifesting anger- this is the cause of his downfall.

7. We understand this as explained by thee; this is the third cause of his downfall. Tell us the fourth, O Blessed One. What is the cause of his downfall?

8. Whoever being affluent, does not support his mother and father who are old, and past their prime -- this is the cause of his downfall.

9. We understand this as explained by thee; this is the fourth cause of his downfall. Tell us the fifth, O Blessed One. What is the cause of his downfall?

10. Whoever by falsehood deceives either a brahmana, or a samana (a holy man), or any other mendicant -- this is the cause of his downfall.

11. We understand this as explained by thee; this is the fifth cause of his downfall. Tell us the six, O Blessed One. What is the cause of his downfall?

12. The person who is possessed of much wealth, who has gold, and who has an abundance of food, but enjoys his delicacies all by himself -- this is the cause of his downfall.

13. We understand this as explained by thee; this is the sixth cause of his downfall. Tell us the seventh, O Blessed One. What is the cause of his downfall?

14. The man who, proud of his birth, of his wealth, and of his clan, despises his relations -- this is the cause of his downfall.

15. We understand this as explained by thee; this is the seventh cause of his downfall. Tell us the eighth, O Blessed One. What is the cause of his downfall?

16. The man who is addicted to women (given to a life of debauchery), is a drunkard, a gambler, and a squanderer of his earnings -- this is the cause of his downfall.

17. We understand this as explained by thee; this is the eighth cause of his downfall. Tell us the ninth, O Blessed One. What is the cause of his downfall?

18. Not satisfied with one's own wives,[1] he is seen among the whores and the wives of others -- this is the cause of his downfall.

19. We understand this as explained by thee; this is the ninth cause of his downfall. Tell us the tenth, O Blessed One. What is the cause of his downfall?

20. A person past his youth takes as wife, a girl in her teens, and sleeps not being jealous of her[2] -- this is the cause of his downfall.

21. We understand this as explained by thee; this is the tenth cause of his downfall. Tell us the eleventh, O Blessed One. What is the cause of his downfall?

22. He who places in authority a woman given to drink and squandering, or a man of similar nature -- this is the cause of his downfall.

23. We understand this as explained by thee; this is the eleventh cause of his downfall. Tell us the twelfth, O Blessed One. What is the cause of his downfall?

24. He who having but little possessions but great ambition (greed), is of warrior birth and aspires selfishly to (an unattainable) sovereignty -- this is the cause of his downfall.

25. Fully realizing these (twelve) causes of downfall in the world, the sage, endowed with ariyan insight, shares a realm of security (Nibbana).

## Notes

1. Apparently during the Buddha's time, in Indian society, a man could legally have more than one wife if he could maintain them. Kings had harems. What was prohibited was illegal sexual relations.

2. By reason of his anxiety as to whether she would long for young men in preference to him. Comy.

# Paramatthaka Sutta

## On Views

Translated from the Pali by John D. Ireland

"A person who associates himself with certain views, considering them as best and making them supreme in the world, he says, because of that, that all other views are inferior; therefore he is not free from contention with others. In what is seen, heard, cognized and in ritual observances performed, he sees a profit for himself. Just by laying hold of that view he regards every other view as worthless. Those skilled in judgment [1] say that a view becomes a bond if, relying on it, one regards everything else as inferior. Therefore a Bhikkhu should not depend on what is seen, heard or cognized, nor upon ritual observances. He should not present himself as equal to, nor imagine himself to be inferior, nor better than, another. Abandoning the views he had previously held and not taking up another, he does not seek a support even in knowledge. Among those who dispute he is certainly not one to take sides. He does not have recourse to a view at all. In whom there is no inclination to either extreme, for becoming or non-becoming, here or in another existence, for him there does not exist a fixed viewpoint on investigating the doctrines assumed by others. Concerning the seen, the heard and the cognized he does not form the least notion. That brahmana [2] who does not grasp at a view, with what could he be identified in the world?

"They do not speculate nor pursue any notion; doctrines are not accepted by them. A true brahmana is beyond, does not fall back on views."

## **Footnotes:**

1. I.e., the Buddha's and their disciples who have realized the goal.
2. I.e., a perfected one.

# Parileyyaka Sutta

## At Parileyyaka

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Kosambi, at Ghosita's monastery. Then in the early morning, having put on his robes and carrying his bowl and outer robe, he went into Kosambi for alms. Having gone for alms in Kosambi, after the meal, returning from his alms round, he set his own lodging in order and -- without calling his attendant or informing the community of monks -- set out wandering, alone and without a companion.

Then, not long after the Blessed One had left, a certain monk went to Ven. Ānanda and on arrival said to him, "Just now, my friend Ānanda, the Blessed One set his own lodging in order and -- without calling his attendant or informing the community of monks -- set out wandering, alone and without a companion."

"Whenever the Blessed One sets his own lodging in order and - - without calling his attendant or informing the community of monks -- sets out wandering, alone and without a companion, he wants to live alone. He is not to be followed by anyone at such times."

Then, after wandering by stages, the Blessed One came to Parileyyaka. There he stayed at the root of the Auspicious Sal Tree.

Then a large number of monks went to Ven. Ānanda and on arrival exchanged courteous greetings. After an exchange of friendly courtesies and greetings they sat to one side. As they

were sitting there, they said to Ven. Ānanda, "It has been a long time since we heard a Dhamma talk in the Blessed One's presence. We want to hear a Dhamma talk in the Blessed One's presence."

Then Ven. Ānanda went with those monks to where the Blessed One was staying in Parileyyaka, at the root of the Auspicious Sal Tree, and on arrival, after bowing down to him, sat down to one side. As they were sitting there, the Blessed One instructed, urged, roused, and encouraged them with a talk on Dhamma.

Now, on that occasion this train of thought appeared in the awareness of one of the monks: "Now I wonder -- knowing in what way, seeing in what way, does one without delay put an end to the effluents?"

The Blessed One, perceiving with his awareness the train of thought in the monk's awareness, said to the monks, "I have analyzed and taught you the Dhamma, monks. I have analyzed and taught you the four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for Awakening, and the noble eightfold path. And yet, even though I have analyzed and taught you the Dhamma, still there appears this train of thought in the awareness of one of the monks: 'Now I wonder -- knowing in what way, seeing in what way, does one without delay put an end to the effluents?'

"Well then -- knowing in what way, seeing in what way, *does* one without delay put an end to the effluents? There is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form to be the self. That assumption is a fabrication. Now what is the

cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by that which is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving... That feeling... That contact... That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing and seeing in this way that one without delay puts an end to the effluents.

"Or he doesn't assume form to be the self, but he assumes the self as possessing form... form as in the self... self as in form... or feeling to be the self... the self as possessing feeling... feeling as in the self... self as in feeling... or perception to be the self... the self as possessing perception... perception as in the self... self as in perception... or fabrications to be the self... the self as possessing fabrications... fabrications as in the self... self as in fabrications... or consciousness to be the self... the self as possessing consciousness... consciousness as in the self... self as in consciousness.

"Now that assumption is a fabrication. What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by the feeling born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving... That feeling... That contact... That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing and seeing in this way that one without delay puts an end to the effluents.

"Or he doesn't assume form to be the self... but he may have a view such as this: 'This self is the same as the cosmos. This I will be after death, constant, lasting, eternal, not subject to

change.' This eternalist view is a fabrication... Or... he may have a view such as this: 'I would not be, neither would there be what is mine. I will not be, neither will there be what is mine.' This annihilationist view is a fabrication... Or... he may be doubtful and uncertain, having come to no conclusion with regard to the true Dhamma. That doubt, uncertainty, and coming-to-no-conclusion is a fabrication.

"What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by what is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving... That feeling... That contact... That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing and seeing in this way that one without delay puts an end to the effluents."

# Parivatta Sutta

## The Fourfold Round

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said, "Monks, there are these five clinging-aggregates. Which five? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as an a clinging-aggregate.

"Now, as long as I did not have direct knowledge of the fourfold round with regard to these five clinging-aggregates, I did not claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Maras, and Brahmas, in this generation with its priests and contemplatives, its royalty and common folk. But when I did have direct knowledge of the fourfold round with regard to these five clinging-aggregates, then I did claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Maras, and Brahmas, in this generation with its priests and contemplatives, its royalty and common folk.

"The fourfold round in what way? I had direct knowledge of form... of the origination of form... of the cessation of form... of the path of practice leading to the cessation of form.

"I had direct knowledge of feeling...

"I had direct knowledge of perception...

"I had direct knowledge of fabrications...

"I had direct knowledge of consciousness... of the origination of consciousness... of the cessation of consciousness... of the path of practice leading to the cessation of consciousness.

"And what is form? The four great existents [the earth property, the liquid property, the fire property, and the wind property] and the form derived from them: this is called form. From the origination of nutriment comes the origination of form. From the cessation of nutriment comes the cessation of form. And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"For any priests or contemplatives who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, are practicing for disenchantment -- dispassion -- cessation with regard to form, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine and discipline. And any priests or contemplatives who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, are -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to form -- released, they are well-released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"And what is feeling? These six bodies of feeling -- feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: this is called

feeling. From the origination of contact comes the origination of feeling. From the cessation of contact comes the cessation of feeling. And just this noble eightfold path is the path of practice leading to the cessation of feeling...

"And what is perception? These six bodies of perception -- perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: this is called perception. From the origination of contact comes the origination of perception. From the cessation of contact comes the cessation of perception. And just this noble eightfold path is the path of practice leading to the cessation of perception...

"And what are fabrications? These six bodies of intention -- intention with regard to form, intention with regard to sound, intention with regard to smell, intention with regard to taste, intention with regard to tactile sensation, intention with regard to ideas: these are called fabrications. From the origination of contact comes the origination of fabrications. From the cessation of contact comes the cessation of fabrications. And just this noble eightfold path is the path of practice leading to the cessation of fabrications...

"And what is consciousness? These six bodies of consciousness -- eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness: this is called consciousness. From the origination of name-and-form comes the origination of consciousness. From the cessation of name-and-form comes the cessation of consciousness. And just this noble eightfold path is the path of practice leading to the cessation of consciousness, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"For any priests or contemplatives who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, are practicing for disenchantment -- dispassion -- cessation with regard to consciousness, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine and discipline. And any priests or contemplatives who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, are -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to consciousness -- released, they are well-released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them."

# Patala Sutta

## The Bottomless Chasm

Translated from the Pali by Thanissaro Bhikkhu

"Monks, when an uninstructed run-of-the-mill person makes the statement, 'There is a bottomless chasm in the ocean,' he is talking about something that doesn't exist, that can't be found. The word 'bottomless chasm' is actually a designation for painful bodily feeling.

"When an uninstructed run-of-the-mill person is touched by a painful bodily feeling, he sorrows, grieves, and laments, beats his breast, becomes distraught. This is called an uninstructed run-of-the-mill person who has not risen up out of the bottomless chasm, who has not gained a foothold.

"When a well-instructed disciple of the noble ones is touched by a painful bodily feeling, he does not sorrow, grieve, or lament, does not beat his breast or become distraught. This is called a well-instructed disciple of the noble ones who has risen up out of the bottomless chasm, whose foothold is gained."

Whoever can't endure them  
once they've arisen --  
painful bodily feelings  
that could kill living beings --  
who trembles at their touch,  
who cries and wails,  
a weakling with no resilience:  
he hasn't risen up  
out of the bottomless chasm

or even gained  
a foothold.

Whoever endures them  
once they've arisen --  
painful bodily feelings  
that could kill living beings --  
who doesn't tremble at their touch:  
he's risen up  
out of the bottomless chasm,  
his foothold is gained.

# Paticca Samuppada Vibhanga Sutta

## Analysis of Dependent Co-arising

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi... "Monks, I will describe and analyze dependent co-arising for you.

"And what is dependent co-arising? From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.

"Now what is *aging and death*? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging. Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is *birth*? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, and acquisition of [sense] media of the various beings in this or that group of beings, that is called birth.

"And what is *becoming*? These three are becoming's: sensual becoming, form becoming, and formless becoming. This is called becoming.

"And what is *clinging/sustenance*? These four are clingings: sensuality clinging, view clinging, precept and practice clinging, and doctrine of self-clinging. This is called clinging.

"And what is *craving*? These six are classes of craving: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas. This is called craving.

"And what is *feeling*? These six are classes of feeling: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling.

"And what is *contact*? These six are classes of contact: eye contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. This is called contact.

"And what are *the six sense media*? These six are sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. These are called the six sense media.

"And what is *name-and-form*? Feeling, perception, intention, contact, and attention: This is called name. The four great elements, and the form dependent on the four great elements:

This is called form. This name and this form are called name-and-form.

"And what is *consciousness*? These six are classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.

"And what are *fabrications*? These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.

"And what is *ignorance*? Not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress: This is called ignorance.

"Now from the remainder-less fading and cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-and-form. From the cessation of name-and-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering."

# Patika Sutta

## About Patikaputta the Charlatan

Thus have I heard:

Once the Lord was staying among the Mallas. Anupiya is the name of a Malla town, and the Lord having dressed in the early morning and taken his robe and bowl, went to Anupiya for alms. Then he thought: 'It is too early for me to go into Anupiya for alms. Suppose I went to visit the hermitage of the wanderer Bhaggava-gotta?' And he did so.

And the wanderer Bhaggava-gotta said: 'Come, Blessed Lord, welcome, Blessed Lord! At last the Blessed Lord has gone out his way to come here. Be seated, Lord, a seat is prepared.' The Lord sat down on the prepared seat, and Bhaggava took a low stool and sat down to one side. Then he said: 'Lord, a few days ago Sunakkhatta the Licchavi came to me and said: "Bhaggava, I have left the Blessed Lord. I am no longer under his rule." Is that really so, Lord?'

'It is true, Bhaggava.

'A few days ago, Sunakkhatta came to me, saluted me, sat down to one side and said: "Lord, I am leaving the Blessed Lord, I am no longer under the Lord's rule." So I said to him: "Well, Sunakkhatta, did I ever say to you: 'Come, Sunakkhatta, be under my rule?'"

"No Lord."

"Or did you ever say to me: 'Lord, I will be under your rule?'"

"No Lord."

"So, Sunakkhatta, if I did not say that to you and you did not say that to me – you foolish man, who are you and what are you giving up? Consider, foolish man, how far the fault is yours."

"Well, Lord, you have not performed any miracles."

"And did I ever say to you: 'Come under my rule and I will perform miracles for you'?"

"No Lord."

"Or did you ever say to me: 'Lord, I will be under your rule if you will perform miracles for me'?"

"No Lord."

"Then it appears, Sunakkhatta, that I made no such promises, and you made no such conditions. Such being the case, you foolish man, who are you and what are you giving up?"

"What do you think, Sunakkhatta? Whether miracles are performed or not – is it the purpose of my teaching Dhamma to lead whoever practices it to the total destruction of suffering?"

"It is, Lord."

So, Sunakkhatta, whether miracles are performed or not, the purpose of my teaching Dhamma is to lead whoever practices it to the total destruction of suffering. Then what purpose would the performance of miracles serve? Consider, you foolish man, how far the fault is yours."

"Well, Lord, you do not teach the beginning of things."

"And did I ever say to you: 'Come under my rule and I will teach you the beginning of things'?"

"No, Lord."

"...Such being the case, you foolish man, who are you and what are you giving up?"

"Sunakkhatta, you have in many ways spoken in praise of me among the Vajjians, saying: 'This Blessed Lord is an Arahant, a Fully-Enlightened Buddha, endowed with wisdom and conduct, the Well Farer, Knower of the Worlds, incomparable trainer of men to be tamed, Teacher of Gods and Humans, the Buddha, the Blessed Lord.' You have in many ways spoken in praise of the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be realized by the wise, each one for himself.' You have in many ways spoken praise of the order of monks, saying: 'Well-trained is the order of the Lord's disciples, trained in uprightness, methodically trained, excellently trained is the order of the Lord's disciples, that is, the four pairs of men, the eight classes of individual's. This is the order of the Lord's disciples, worthy of respect, worthy of homage, worthy of gifts, worthy of salutation, an unsurpassed field in the world for merit.'

"In these ways you have spoken praise of me, of the Dhamma, and of the order among the Vajjians. And I say to you, I declare to you, Sunakkhatta, there will be those who will say: 'Sunakkhatta the Lucchavi was unable to maintain the holy life under the ascetic Gotama, and being thus unable he abandoned the training and reverted to a base life.' That, Sunakkhatta, is what they will say." And, Bhaggava, at my words Sunakkhatta left this Dhamma and the disciples like one condemned to Hell.

‘Once, Bhaggava, I was staying among the Khulus, at a place called Uttaraka, a town of theirs. In the early morning I went with Robe and Bowl into Uttaraka for alms, with Sunakkhatta as my attendant. And at that time the naked ascetic Korakkhattiya the "dogman" was going round on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone. Seeing him, Sunakkhatta thought: "Now that is a real Arahant ascetic, who goes around on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone." And I, knowing his thought in my own mind, said to him: "You foolish man, do you claim to be a follower of the Sakyan?"

"Lord, what do you mean by this question?"

"Sunakkhatta, Did you not, on seeing that naked ascetic going around on all fours, think: ‘Now that is a real Arahant ascetic, who goes round on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone’?"

"I did, Lord. Does the Blessed Lord begrudge others their Arahantship?"

"I do not begrudge others their Arahantship, you foolish man! It is only in you that this evil view has arisen. Cast it aside lest it should be to your harms and sorrow for a long time! This naked ascetic Korakkhattiya, whom you regard as a true Arahant, will die in seven days from indigestion, and when he is dead he will reappear among the Kalakanja asuras, who are the very lowest grade of asuras. And when he is dead he will be cast aside on a heap of *Birana*-grass in the charnel ground. If you want to, Sunakkhatta, you can go to him and ask him if he knows his fate. And it may be that he will tell you: ‘Friend Sunakkhatta, I know my fate. I have been reborn among the Kalakanja asuras, the very lowest grade of asuras.’"

‘Then Sunakkhatta went to Korakkhattiya and told him what I had prophesied, adding: "Therefore, friend Korakkhattiya, be very careful what you eat and drink, so that the ascetic Gotama’s words may be proved wrong!" And Sunakkhatta was so sure that the Tathágata’s words would be proved wrong that he counted up the seven days one by one. But on the seventh day Korakkhattiya died of indigestion, and when he was dead he reappeared among the Kalakanja asuras, and his body was cast aside on a heap of *Birana*-grass in the charnel ground.

‘And Sunakkhatta heard of this, so he went to the heap of *birana*-grass in the charnel ground where Korakkhattiya was lying, struck the body three times with his hand, and said: "Friend Korakkhattiya, do you know your fate?" And Korakkhattiya sat up and rubbed his back with his hand, and said: "Friend Sunakkhatta, I know my fate. I have been reborn among the Kalakanja asuras, the very lowest grade of asuras." And with that he fell back again.

‘Then Sunakkhatta came to me, saluted me, and sat down to one side. And I said to him: ‘Well, Sunakkhatta, what do you think? Has what I told you about the ‘dog-man’ come true or not?"

"It has come about the way you said, Lord, and not otherwise."

"Well, what do you think, Sunakkhatta? Has a miracle been performed or not?"

"Certainly, Lord, this being so, a miracle has been performed, and not otherwise."

"Well then, you foolish man, do you still say to me, after I have performed such a miracle: ‘Well, Lord, you have not performed any miracles.’? Consider, you foolish man, how far the fault is

yours." And at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

‘Once, Bhaggava, I was staying at Vesali, at the Gabled Hall in the Great Forest. And at that time there was a naked ascetic living in Vesali called Kalaramutthaka who enjoyed great gains and fame in the Vajjian capital. He had undertaken seven rules of practice: "As long as I live I will be a naked ascetic and will not put on any clothes; as long as I live I will remain chaste and abstain from sexual intercourse; as long as I live I will subsist from strong drink and meat, abstain from boiled rice and sour milk; as long as I live I will never go beyond the Udena shrine to the east of Vesali, the Gotamaka shrine to south, the Sattamba shrine to the west, nor the Bahuputta shrine to the north." And it was through having undertaken these seven rules that he enjoyed the greatest gains and fame all in the Vajjian capital.

‘Now Sunakkhatta went to see Kalaramutthaka and asked him a question which he could not answer, and because he could not answer it he showed signs of anger, rage, and petulance. But Sunakkhatta thought: "I might cause this real Arahant ascetic offence. I don't want anything to happen that would be to my lasting harm and misfortune!"

‘Then Sunakkhatta came to me, saluted me, and sat down to one side. I said to him: "You foolish man, do you claim to be a follower of the Sakyan?"

"Lord, what do you mean by this question?"

"Sunakkhatta, did you not go to see Kalaramutthaka and ask him a question he could not answer, and did he not thereupon show signs of anger, rage, and petulance? And did you not think: ‘I might cause this real Arahant ascetic offence. I don't want anything to happen that would be to my lasting harm and misfortune’?"

"I did, Lord. Does the Blessed Lord begrudge others their Arahantship?"

"I do not begrudge others their Arahantship, you foolish man. It is only in you that this evil view has arisen. Cast it aside, lest it should be to your harm and sorrow for a long time! This naked ascetic, whom you regard as a true Arahant, will before long be living clothed and married, subsisting on boiled rice and sour milk. He will go beyond all the shrines of Vesali, and will die having entirely lost his reputation." And indeed, this came about.

"Then Sunakkhatta, having heard what had happened came to me... and I said, "Well, Sunakkhatta, what do you think? Had what I told you about Kalaramutthaka come about or not? ...Has a miracle been performed or not?"... And at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

'Once, Bhaggava, I was staying at Vesali in the Gabled Hall in the Great Forest. And at that time there was a naked ascetic living in Vesali called Patikaputta, who enjoyed great gains and fame in the Vajjian capital. And he made this declaration in the assembly of Vesali: "The ascetic Gotama claims to be a man of wisdom, and I make the same claim. It is right that a man of wisdom should show it by performing miracles. If the ascetic Gotama will come halfway to meet me, I will do likewise. Then we could both work Miracles and if the ascetic Gotama works one Miracle, I will perform two. If he performs two, I will perform four. And if he performs four, I will perform eight. However many miracles the ascetic Gotama performs, I will perform twice as many!"

'Then Sunakkhatta came to me, saluted me, sat down to one side, and told me what Patikaputta had said. I said: "Sunakkhatta, that naked ascetic Patikaputta is not capable of

meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. And if he thinks otherwise, his head will split in pieces."

"Lord, let the Blessed Lord have a care what he says, let the Well-Farer have a care what he says!"

"What do you mean by saying that to me?"

"Lord, the Blessed Lord might make an absolute statement about Patikaputta's coming. But he might come in some altered shape, and thus falsify the Blessed Lord's words!"

"But, Sunakkhatta, would the Tathágata make any statement that was ambiguous?"

"Lord, does the Blessed Lord know by his own mind what would happen to Patikaputta? Or has some deva told the Tathágata?"

"Sunakkhatta, I know it by my own mind, and I have also been told by a deva. For Ajita, the general of the Licchavis, died the other day and has been reborn in the company of the thirty three gods. He came to see me and told me: Lord, Patikaputta the naked ascetic is an impudent liar! He declared in the Vajjian capital: 'Ajita, the general of the Licchavis, has been reborn into the great hell!' But I have not been reborn in the great hell, but in the company of the thirty-three gods. He is an impudent liar...' Thus, Sunakkhatta, I know what I have said by my own mind, but I have also been told by a deva. And now, Sunakkhatta, I will go into Vesali for alms. On my return, after I have eaten, I will go for my midday rest to Patikaputta's park. You make tell him whatever you wish."

'Then, having dressed, I took my robe and bowl and went into Vesali for alms. On my return I went to Parikaputta's park for

my midday rest. Meanwhile Sunakkhatta rushed into Vesali and declared to all the prominent Licchavis: "Friends, the Blessed Lord has gone into Vesali for alms, and after that he has gone for his midday rest to Patikaputta's park. Come along, friends come along! The two great ascetics are going to work miracles!" And all the prominent Licchavis thought: "The two great ascetics are going to work miracles! Let us go along!" And he went to the distinguished and wealthy Brahmins of various schools and told them the same thing, and they too thought, "Let us go along!" And so all these people came along to Patikaputta's park, hundreds and thousands of them.

'And Patikaputta heard that all these people had come to his park, and that the ascetic Gotama had gone there for his midday rest. And at the news he was overcome with fear and trembling, and his hair stood on end. And thus terrified and trembling, with his hair standing on end, he made for the Tinduka Lodging of the wanderers. When the assembled company heard that he had gone to the Tinduka lodging, they instructed a man to go there to Patikaputta and say to him: "Friend Patikaputta, come along! All these people have come to your park, and the ascetic Gotama has gone there for his midday rest. Because you declared to the assembly at Vesali: 'The ascetic Gotama claims to be a man of wisdom, and I make the same claim. It is right that a man of wisdom should show it by performing miracles. If the ascetic Gotama will come halfway to meet me, I will do likewise. Then we could both work Miracles and if the ascetic Gotama works one Miracle, I will perform two. If he performs two, I will perform four. And if he performs four, I will perform eight. However many miracles the ascetic Gotama performs, I will perform twice as many!'" So now come halfway: the ascetic Gotama has already come halfway to meet you and is sitting for his midday rest in Your Reverence's park."

‘The man went and delivered the message, and on hearing it Patikaputta said: "I’m coming, friend, coming!" But, wriggle as me might; he could not get up from his seat. Then the man said: "What’s the matter with you, friend Patikaputta? Is your bottom stuck to the seat, or is the seat stuck to your bottom? You keep saying: "I’m coming friend, coming!" but you only wriggle and can’t get up from your seat." And even at these words, Patikaputta still wriggled about but could not rise.

‘And when that man realized that Patikaputta could not help himself, he went back to the assembly and reported the situation. And I said to them: "Patikaputta the naked Ascetic is not capable of meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. And if he thinks otherwise, his head will split in pieces."

‘Then, Bhaggava, one of the ministers of the Licchavis rose from his seat and said: "Well, gentlemen, just wait a little till I have been to see whether I can bring Patikaputta to the assembly." So he went to the Tinduka lodging and said to Patikaputta: "Come along, Pattikaputta, it is best for you to come along. All these people have come to your park and the ascetic Gotama has gone there for his midday rest. If you come, we will make you the winner and let the ascetic Gotama be defeated."

‘And Pattikaputta said, "I’m coming, friend, I’m coming," but wriggle as he might he could not get up from his seat...

‘So the minister returned to the assembly and reported on the situation. Then I said, "Patikaputta the naked Ascetic is not capable of meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. And if he thinks otherwise, his head will split in pieces."

‘Then Jaliya, a pupil of the Wooden Bowl Ascetic, rose from his seat...went to the Tinduka lodging and said to Patikaputta:  
"Come along, Patikaputta... if you come, we will make you the winner and let the ascetic Gotama be defeated."

‘And Patikaputta said: "I’m coming, friend, I’m coming!" but wriggle as he might, he could not get up from his seat...

‘Then, when Jaliya realized the situation he said, "Patikaputta, once long ago, the Lion, king of beasts, thought, ‘suppose I were to make my lair near a certain jungle. Then I could emerge in the evening, yawn, survey the four quarters, roar my lion’s roar three times, and then make for the cattle pasture. I could then pick out the very best of the herd for my kill and, having had a good feast of tender meat, return to my lair.’ And he did accordingly.

"Now there was an old jackal who had grown fat on the Lion’s leavings, and he was proud and strong. And he thought: ‘what difference is there between me and the lion, king of beasts? Suppose I were to make my lair in the jungle...' So he chose a lair accordingly and emerging in the evening, he surveyed the four quarters, and then thought: ‘Now I will roar a lion’s roar three times’, -- and he gave out the howl of his kind, a jackal howl. For what as this wretched howl of a jackal have in common with a lion’s roar? In just the same way, Patikaputta, you live off the achievements of the Well Farer and feed on the Well Farer’s leavings, imagining you can set yourself up besides the Tathágatas, Arahants, and fully enlightened Buddhas. But what have the wretched Patikaputtas in common with them?"

‘Then, unable even with the aid of this parable to get Patikaputta to rise from his seat, Jaliya uttered this verse:

Thinking himself a lion, the jackal says

'I'm the king of beasts' and tried to roar  
A Lion's Roar, but only howls instead.  
Lion is Lion and Jackal, Jackal still.

In just the same way Patikaputta, you are living off the achievements of the Well Farer..."

'And, being unable even with the aid of this verse to get Patikaputta to rise from his seat, Jaliya uttered this verse:

"Following another's tracks, and fed  
On scraps, his jackal-nature he forgets,  
Thinking: "I'm a tiger!" tried to roar  
A mighty roar, but only howls instead.  
Lion is Lion and Jackal, Jackal still.

In just the same way Patikaputta, you are living off the achievements of the Well Farer..."

'And, being unable even with this parable to get Patikaputta to rise from his seat, Jaliya returned to the assembly and reported on the situation.

'Then I said: "Patikaputta is not capable of meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. Even if the good Lucchavis were to think: 'Let us bind him with thongs and try to drag him here with yoked oxen', he would burst the thongs. He is not capable of

meeting me face to face...if he thinks otherwise, his head will split in pieces."

'Then, Bhaggava, I instructed, inspired, and fired and delighted that assembly with a talk on Dharma. And having thereby delivered that company from the great bondage, thus rescuing eighty four thousand beings from the great path of peril, I entered into the fire element and rose into the air to the height of seven palm-trees, and projecting a beam for the height of another seven so that it blazed and shed fragrance, I then reappeared in the gabled hall in the great forest.

'And there Sunakkhatta came to me, saluted me and sat down to one side. I said, "What do you think Sunakkhatta? Has what I told you about Patikaputta come about or not?"

"It has, Lord"

"And has a miracle been performed or not?"

"It has, Lord."

"Well then, you foolish man, do you still say to me after I have performed such a miracle: 'Well, Lord, you have not performed any miracles'? Consider, you foolish man, how far the fault is yours." And, Bhaggavam at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

'Bhaggava, I know the first beginning of things, and I know not only that, but what surpasses it in value. And I am not under the sway of what I know, and not being under its sway I am not I have come to know for myself that quenching, by the realization of which the Tathágata cannot fall into perilous paths. There are, Bhaggava, some ascetics and Brahmins who declared as their doctrine that all things begin with the creation by a god, or Brahma. I have gone to them and said: "Reverend

sirs, is it true that you declare that all things with the creation by a god, or Brahma?"

"Yes," they replied

"In that case, how do the reverend teachers declare that this came about?" But they could not give an answer, and so they asked me in return and I replied:

"There comes a time, monks, sooner or later after a long period, when this world contracts. At a time of contraction, beings are mostly reborn in the Abhassara Brahma world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious - and they stay like that for a very long time."

Wrong view number 5: "But the time comes, sooner or later after a long period, when this world begins to expand. In this expanding world an empty palace of Brahma appears. And then one being, from exhaustion of his life-span or of his merits, falls from the Abhassara world and arises in the empty Brahma-palace. And there he dwells, mind-made, feeding on delight, self-luminous, moving through the air, glorious - and he stays like that for a very long time."

"Then in this being who has been alone for so long there arises unrest, discontent and worry, and he thinks: 'Oh, if only some other beings would come here!' And other beings, from exhaustion of their life-span or of their merits, fall from the Abhassara world and arise in the Brahma palace as companions for this being. And there they dwell, mind-made, ... and they stay like that for a very long time."

"And then, monks, that being who first arose there thinks: "I am Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the

Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. These beings were created by me. How so? Because I first had this thought: 'Oh, if only some other beings would come here!' That was my wish, and then these beings came into this existence!" But those beings who arose subsequently think: "This, friends, is Brahma, Great Brahma, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. How so? We have seen that he was here first, and that we arose after him."

"And this being that arose first is longer-lived, more beautiful and more powerful than they are. And it may happen that some being falls from that realm and arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion, application, earnestness and right attention attains to such a degree of mental concentration that he thereby recalls his last existence, but recalls none before that. And he thinks: 'That Brahma, ... he made us, and he is permanent, stable, eternal, not subject to change, the same for ever and ever. But we who were created by that Brahma, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world.'

That, reverend sirs, is how it comes about that you teach that all things began with the creation by a god, or Brahma." And they said, "We have heard this, Reverend Gotama, as you have explained." But I know the first beginning of things... and not being under the sway of what I know I have come to know that quenching by the realization of which the Tathágata cannot fall into perilous ways.

"There are some ascetics and Brahmins who declare that the beginnings of things was due to corruption by pleasure... declare that the beginnings of things was due to corruption of mind... declare that the beginnings of things was due to chance... But I know the first beginning of things... and not being under the sway of what I know I have come to know that quenching by the realization of which the Tathágata cannot fall into perilous paths.

‘And I, Bhaggava, who teach this and declare this am wrongly, vainly, lyingly and falsely accused by some ascetics and Brahmins who say: "The Ascetic Gotama is on the wrong track, and so are his monks. He has declared that whoever has attained to the stage of deliverance called ‘The Beautiful’ finds everything repulsive." But I do not say this. What I say is that whenever anyone has attained to the stage of deliverance called "The Beautiful," he knows that it is beautiful.’

‘Indeed, Lord, they are on the wrong track themselves who accuse the Lord and his monks of error. I am so delighted with the Lord that I think the Lord is able to teach me to attain and remain in the deliverance called "the Beautiful".’

‘It is hard for you, Bhaggava, holding different views, being of different inclinations and subject to different influences, following a different discipline and having had a different teacher, to attain and remain in the deliverance called "the Beautiful". You must strive hard, putting your trust in me, Bhaggava.’

‘Lord, even if it is hard for me to attain and remain in the deliverance called "the Beautiful," still I will place my trust in the Lord.’

Thus the Lord spoke, and Bhaggava the wanderer was delighted and rejoiced at the Lord’s words.

# Patoda Sutta

## The Goad-stick

Translated from the Pali by Thanissaro Bhikkhu

"There are these four types of excellent thoroughbred horses to be found existing in the world. Which four? There is the case where an excellent thoroughbred horse, on seeing the shadow of the goad-stick, is stirred and agitated, thinking, 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the first type of excellent thoroughbred horse to be found existing in the world.

"Then again there is the case where an excellent thoroughbred horse is not stirred and agitated on seeing the shadow of the goad-stick, but when his coat is pricked [with the goad stick] he is stirred and agitated, thinking, 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the second type of excellent thoroughbred horse to be found existing in the world.

"Then again there is the case where an excellent thoroughbred horse is not stirred and agitated on seeing the shadow of the goad-stick, or when his coat is pricked, but when his hide is pricked [with the goad stick] he is stirred and agitated, thinking, 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the third type of excellent thoroughbred horse to be found existing in the world.

"Then again there is the case where an excellent thoroughbred horse is not stirred and agitated on seeing the shadow of the

goad-stick, or when his coat is pricked, or when his hide is pricked, but when his bone is pricked [with the goad stick] he is stirred and agitated, thinking, 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the fourth type of excellent thoroughbred horse to be found existing in the world.

"These are the four types of excellent thoroughbred horse to be found existing in the world.

"Now, there are these four types of excellent thoroughbred persons to be found existing in the world. Which four?

"There is the case where a certain excellent thoroughbred person hears, 'in that town or village over there a man or woman is in pain or has died.' He is stirred and agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, on seeing the shadow of the goad-stick, is stirred and agitated. Some excellent thoroughbred people are like this. And this is the first type of excellent thoroughbred person to be found existing in the world.

"Then again there is the case where a certain excellent thoroughbred person does not hear, 'in that town or village over there a man or woman is in pain or has died.' But he himself sees a man or woman in pain or dead. He is stirred and agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its coat is pricked with the goad-stick, is stirred and agitated. Some excellent

thoroughbred people are like this. And this is the second type of excellent thoroughbred person to be found existing in the world.

"Then again there is the case where a certain excellent thoroughbred person does not hear, 'in that town or village over there a man or woman is in pain or has died.' And he himself does not see a man or woman in pain or dead. But he sees one of his own blood relatives in pain or dead. He is stirred and agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its hide is pricked with the goad-stick, is stirred and agitated. Some excellent thoroughbred people are like this. And this is the third type of excellent thoroughbred person to be found existing in the world.

"Then again there is the case where a certain excellent thoroughbred person does not hear, 'in that town or village over there a man or woman is in pain or has died.' And he himself does not see a man or woman in pain or dead, nor does he see one of his own blood relatives in pain or dead. But he himself is touched by bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life threatening. He is stirred and agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its bone is pricked with the goad-stick, is stirred and agitated. Some excellent thoroughbred people are like this. And this is the fourth type of excellent thoroughbred person to be found existing in the world.

"These are the four types of excellent thoroughbred persons to be found existing in the world."

# Payasi Sutta

## About Payasi

### Debate with a Skeptic

Thus Have I Heard: Once the Venerable Kumara-Kassapa was touring around Kosala with a company of, perhaps, five hundred monks, and he came to a town called Setavya, where he decided to stay. He chose a dwelling in the northernmost area of the town, a forest called Simsapa. Prince Payasi was also living in Setavya, for it had been a gift to him from King Pasenadi, Ruler of Kosala. It was lush and had a large populace, with an abundant supply of food and water. This Prince Payasi, as it turned out, was infected with a corrupted view – he believed, "There is no life beyond death, no world beyond our own. There are no angels or demons. Good and evil actions do not have consequences."

Now, word had begun to spread among the people of Setavya in every chaste that the ascetic Kumara-Kassapa had come to stay in their fair town, and that he was a disciple of the Buddha. Good words were spread from ear to ear about Kumara, to the effect of: 'That Kumara, he is intelligent and experienced.' 'That Kumara, he is wise beyond his years.' 'That Kumara, he is an elegant speaker – he could answer our questions.' 'Did you hear? Kumara, the ascetic in the northern forest – he is a holy Arahant! It is always good to see such men.' As this news spread around, people went to the forest to go see Kumara.

Prince Payasi, sitting in his veranda, saw these people making their way to the forest. Needless to say, this made him curious and he asked one of his rangers what they were doing. The ranger told him that Kumara-Kassapa was staying the forest

and that very good words were being circulated about him, with people in every chaste declaring him a saint. 'The people going into the forest want to see this Kumara for themselves,' finished the Ranger.

'Hmm. This could prove to be very interesting. Go and stop them, have them wait for me, for I, too, will attend. This Kumara has been spreading false things about, filling the minds of the people with things like life after death, other worlds, angels and demons, and he makes the claim that actions all have consequences. Folly!'

"Yes, my lord" said the ranger, and he delivered the message.

So Prince Payasi went with the people into the forest, where he came to Kumara's dwelling. He exchanged greetings with Kumara, and sat down to a side, while he observed the others in the group doing the same. Some were very reverent, and bowed to Kumara with joined palms. Others greeted him as an equal, or as one who is almost equal, or a little 'more equal.' Some merely nodded, or did nothing at all, and just took a seat.

Once everyone was seated, Prince Payasi said, "Reverend Kumara, I maintain that actions do not have consequence. I believe that there is no life after death, no world beyond our own. I think that angels and demons are things from a child's dream."

"Hmm. Well, prince" Replied Kumara, sounding rather like a doctor diagnosing a patient, "Your point of view is unique, for I've never encountered one who bandied about so. Hmm. I think I should put some questions about this to you. What do you think, Prince? Does the Sun and Moon exist in this world, or apart from it? Are they humans? Or are they some celestial non-human beings?"

"Reverend Kumara, they exist outside of this world, and they are celestial and non human."

"Well then, Prince, should you not then consider that other worlds can exist, that angels and demons are not the things of dreams, and that actions bear consequences?"

"Whatever you say about this, Kumara, my viewpoint remains unchanged."

"Why? Do you have a reason?"

"Naturally."

"Perhaps, Prince, you could share it with me?"

"Reverend Kumara, Among my friends, colleagues and relatives there are those who commit murder, steal, misbehave sexually; there are those who lie, who speak with abusive and harsh words, who engage in frivolous gossip, who are filled with hate and prejudice, who are filled to overflowing with wrong views. On several occasions, while they were on their deathbeds, sick and suffering, when they were far beyond recovering, I said to them: "Certain holy men say that persons such as yourself will meet with misfortune in another world after you die, that you will be born in a horrid place, a place of sorrow, a torture chamber of a world: a hell realm. If what they say is true, you, my friend, will most certainly end up in such a world. If you do, and if they are correct in there being angels and demons, another world, and consequences for your actions, do me a favor and inform me, or send a messenger to inform me. You have always been trustworthy and dependable to me; and if you say you have seen these things, it is proof enough for me." Reverend Kumara, they agreed to this, and to date not a single word has come from them, nor have they sent a messenger. That is my reason for maintaining my view."

"Hmm. I think, Prince, that we should investigate this further. Consider this scenario: A thief is captured and brought to you, and his captor says, "This man is a thief Lord, caught in the act, with twenty score witnesses! What is to be his punishment?"

"Now suppose that you said, "Make an example of him: march him through town with arms bound together, shave him bald of both beard and hair and then sever his head from his shoulders and display it in front of the town.""

"Now suppose, Prince, that the thief interrupted and said, "Nay. I must go and visit my friends and relatives in such-and-such a village before you punish me. Let me go see them, and then I shall return." What do you think? Would you grant his wish, and trust him to return to the headsman's block? Or would you have his gabby head rent off his shoulders?"

"He would be ignored, Kumara, and his head would be removed post-haste."

"Prince, consider this: Your friend is dragged into hell by demons to an Arch-demon, bound and tied with burning chains, bloodied and scathed from spiky rocks in the crag-covered ground – and before being led to the implements of torture, he says to the Arch-demon, "Excuse me? Demon? Let me go back – I promised to deliver a message to my friend, Prince Payasi..." Just as you would ignore the thief and have his head removed, so would the Arch-demon ignore your friend."

"Bah. Whatever you say, Reverend Kumara, you cannot convince me. My views hold firm!"

"Again? Why?"

"Reverend Kumara, I also have friends on the other side of the spectrum, who refrain from doing all manner of evil things, who

engaged in doing good, and who are filled to overflowing with correct views. On several occasions, they too were on their deathbeds, sick, suffering, with no hope of recovery, and I said to them: "Certain holy men say that men such as yourself will go to a place of great bliss upon death. You have always been trustworthy and dependable, so when you die, if you go to such a realm, return, or send a messenger, and tell me whether it is true or not." They agreed to this, and to date, they have neither come, nor have they sent a messenger. That is why my view still stands firm."

"Hmm. Prince, consider this: Suppose a man were to trip on a stone and fall head first into a deep pit. In this pit there is fresh manure and the bile excreted from unpleasant things – there is also the ends of worms, gadflies, parasites, and creatures that love the smell of dung. There is also mucus mixed with this excrement, and puss comes steadily out of the pores of everything that inhabits this pit. Then, seeing this, you say to your men, "Quickly! Pull him out of there!" and they do so. Having rescued him, you have his body scrubbed clean of the mucus, bile, and other myriad filths. Then, making him your guest, you adorn him in a new silken garb, perfumes, jewels, and all manner of other fine accessories. Then, he indulges in myriad pleasures with you in the palace. What do you think, Prince? Would he ever willingly return to the pit you had had him pulled from?"

"Ugh. No. Disgusting..."

"Oh? Why not?"

"Because no one sane would ever step willingly into such a pit! It is disgusting, and I think everyone here would agree with that!"

"Well, prince, just as you find the ends of worms, and creatures that produce mucus from their pores to be disgusting, so do angels find humans, and to them, the world of humans is like a pit filled with dung. Why then, would you expect your friends to willingly dive into this pit of bile merely to convey a message to you? Admit, Prince, that your view is mistaken!"

"Bah! It doesn't matter what you say – My views stand firm."

"Well, do you have another reason?"

"Yes, Reverend Kumara."

"Share it with me that we may get to the bottom of this." Kumara-Kassapa said, meaning the root of the prince's mistaken views, though the Prince believed that he meant the mystery of whether or not other worlds exist.

"Well, Reverend Kumara, I had friends who followed the right path, who were very good people and citizens in every respect. By any right, as certain Holy men have said, they should have gone to the Heaven of the Thirty Three Gods. Yet, when one of them died, I said to him, "You have always been trustworthy and dependable. Certain Holy men say that, because of your lifestyle and because you followed the right path, you will be reborn in the Heaven of the Thirty Three Gods. If this is so, please come and tell me if it is true, or send a messenger to tell me if it is true. To date, they have neither contacted me nor sent a messenger."

"Hmm. Well, Prince... Consider this. In the Heaven of the Thirty Three Gods, time passes at a different pace, and people live much longer. In the period of our century, one hundred years, only a single day, twenty four hours would have passed for them. Thirty of these hundred year days make up one of their months, twelve such months make a year and a thousand such

years is roughly the life span of those born into the Heaven of the Thirty Three Gods. Suppose your friend decided, "I will go back to that unclean world just long enough to deliver my message to the Prince – I shall set out tomorrow. Or perhaps, after I have seen some more of this place, in two or three days, I will set out to go see him." – would he have been able to?"

"Of course not, Reverend Kumara, because, by the reasoning you have given, we should all be long dead by the time he had spent three days there. However, I do not think that those born in the Heaven of the Thirty Three Gods would be so long lived, or that time has a different pace. How do you know about their lifespan or their time?"

"Ahh. Prince, imagine a man who was born without sight. He had never experienced Light and Dark, Blue and Red, Moon and Sun. This man might very well say, "Light and Dark are an unreal thing, they cannot exist, they are the things of a child's dream." Or "Color? The very idea is completely beyond the realm of possibility! I am not aware of these things, therefore, they cannot exist." Would he be correct, Prince?"

"What? No. There is light and darkness in the very room we're in now. Color exists all around us. Such a man would be incorrect."

"You, Prince, are like that Blind man. The other worlds cannot be seen as you believe, through the physical eye. It is those Holy men, the ascetics who go into retreat and develop themselves spiritually who gain access to the Purified Eye. This purified eye is stronger than the physical eye, for with it they can see the other worlds with their demons and angels. That is how we holy men can see into the other world. It is how we know about demons and angels, and about those who dwell in the Heaven of the Thirty Three Gods. It is how we know that actions have consequences."

"My view still stands firm, Reverend Kumara, no matter what you say."

"Why do you not believe?"

"Hah! Holy men such as yourself can wax quite poetically about the wonderful life they will have after death – about the myriad comforts that await them in some other realm. But notice this, Reverend Kumara: not a single one of them desires pain, nor death. They all strive for comfort and to live for as long as possible. If such heaven worlds exist and these holy men can see them, why don't they take a knife to themselves, or drink poison, or jump off of a cliff, and hasten their journey to these heavens? They don't! That is another reason that I do not believe in other worlds, in angels and demons, or in Kamma."

"Hmm. Take this parable and consider it carefully: There is a rich man with two wives. One wife is pregnant, and the other has a son of ten or twelve years. This rich man's heir would be the son. This father then died, and the son went to claim his inheritance, but the pregnant mother pleaded, "Wait! Wait until my child is born! If the child is a boy, he gets half of this wealth, but if she is a girl, she becomes your servant." Desiring to have half of the wealth for herself and her child, she made this same plea whenever the heir came to claim his inheritance. Then, she took a knife and tried to cut open her womb, wanting to hasten the arrival of the child, and thus her wealth. However, in doing so, she destroyed both herself, and the unborn baby.

"Likewise, if a man ends his life to seek the fortune of other worlds, he will not only have destroyed this life, but the next as well. You do not eat pasta before it has finished boiling, or you will hurt your teeth and stomach. The merit that holy men create grows only better as they live longer. Now, Prince, admit that you are in error."

"No. I am steadfast in my views, what you said has not altered them."

"Oh? Do you have yet another reason?"

"Yes, and many more."

"Well, don't be shy. Tell me your reason."

"Venerable Kumara, once a man was brought to me, a thief, caught in the act, and needing to be punished. When it came time to sentence him, I said, "Take this man and put him into a large pot, bound and gagged. Then, seal over the top of the pot with damp skin and then cover it with unheated clay. Then place the pot in an oven, and light a large fire." So they did. Once he was dead, the pot was removed and opened. Then, removing the gag, we looked to see if his spirit, his soul, his essence - would come out and finally escape. But it did not, there was no soul, no spirit, no essence. This is why I think there is no other world."

"Charming. Well, Prince, when you are taking a nap, or sleeping, do you admit to seeing other places? Ponds and beautiful forests, or perhaps castles in the clouds? Or perhaps deep caverns?"

"Something like that, but yes, I have dreams, Reverend Kumara."

"And are you not watched over and attended by servants and concubines?"

"Yes, I am."

"And have they ever seen your soul coming or going while you slept?"

"Erm... no."

"Well, prince, if they cannot see your soul while you are alive, how can you expect to see a man's soul after he is dead."

"Whatever. I still hold firm that other worlds do not, nay, cannot exist."

"Oh? But why?"

The prince went on to talk of various methods he used to try and observe an escaping soul, all of them foolish, and each time, Kumara gave him a parable explaining why it would not work, and why it does not prove that other worlds, kamma, and ethereal beings do not exist. Finally, Kumara, seeing that there would always be just one more reason why he cannot accept this, attempted something new. He gave a parable to the prince of a man and an orphaned child.

"Once," Began Kumara, "there was a grimy hermit, a fire worshipper, with unclean hair and unclean body, who went to an abandoned dwelling and discovered a tiny child. The fire-worshipper decided that it would be wrong to leave the child for the wild animals to eat, so he took him up, and reared him as his own son. On one occasion, when the boy was twelve, the man needed, for one reason or another, to go to a nearby village. However, he did not want his fire to die while he was gone, so he instructed the boy to keep it burning. "If it does burn out" said the man to the child, "Take this ax, take these sticks, and with this tinder, make a new one." – The man was gone for a long while, and the boy, being absorbed in his play, let the fire die. When he noticed this, he misremembered the man's words, and tried to make a fire by whacking the tinder with the ax. He tried this over and over again, and was still doing it when the man returned. "Why" said the bewildered man, "Are you hitting the tinder with the ax, and why have you

let the fire die?" The boy explained, and the man chided him, saying, "Don't be foolish - you can never make a fire that way! Here, I will show you." And saying so, he showed him how to make a fire."

"In the same exact way, Prince, just as the child used a foolish way to seek fire, you use foolish ways to seek proof of other worlds! Give up these evil views, Prince, or it will cause you great grief in the future!"

"Nay, Venerable sir, I cannot give up these views, despite your words. My liege, King Pasenadi, knows my views, and so do all the other kings in other places. If I were to give them up, after defending them so long and hard, they would all think me a fool!"

"Hmm. Well, Prince, consider this. Once there was a gigantic caravan, with thousands of carts and pack animals. Everywhere this caravan went, they dried up all the supplies, the wood, the grass, the fruit, and the herbs. There were two leaders to this group, each in charge of half, and they came to the decision that it would be wise to split up, and go to separate ways, lest they use up everything and make the route impossible for other travelers.

The first leader went on, having gathered enough supplies, and he and his men came across a sneaky demon, who had disguised himself as a man. The demon wore a wreath of fresh flowers, and he had all the signs of having passed through a lush area. He said to the leader, "There are more than enough supplies on the path ahead, you will only slow yourselves if you keep the ones you have collected. Abandon them and you will make better time." The Caravan Leader agreed, and he cast off his extra water, wood, food, and herbs. However, there were no supplies on the way, and they went on for days without finding anything to eat or drink. Finally, they died from lack of

nutrients, and the sneaky demon came and ate their bodies, leaving nothing but the bones.

The second leader, having taken a longer path, came across this sneaky demon some weeks later, and the demon said the same thing to him. But the leader was wise, and, having consulted his men, decided to keep his supplies, even if they were a burden. Sure enough, the path ahead was desolate, but his men and his animals ate well all the same. Then they came across the bones and the abandoned goods of the first caravan. The leader thought, "He must have been tricked by that man into abandoning his supplies. What a shame. I must remain wise – I should leave behind any goods that I have that are of little value, and take the ones he left behind that are expensive." And he did so, and passed safely through to his destination."

"You, Prince, are like that first leader- you abandon that which will help you, and yet still move forward. This will only lead to trouble and misfortune! Be instead like the second leader – keep what is good for you, and abandon what is useless! Cast aside your evil view, and accept the view that will be of benefit!"

"I cannot, I will not. I won't have the King and the other rulers all thinking I am a fool."

"Prince! Consider a farmer who, while traveling, sees a huge pile of dry dung and thinks, "I can use this as fuel." So he takes his cloak, wraps the gigantic pile of dung with it, and carries it off. However, on the way back home, it begins to rain heavily, and the dung becomes moist. Being moist, it starts to ooze and drip down onto the farmer, besmearing him with excrement and making him stink. Passerby's saw him, and said, "You should cast that aside, and then the rain will help to clean you, instead of covering you with bile." But the farmer replied, "No, I must keep it for fuel!" and went on.

"You are like that farmer, Prince! You believe your evil views are fuel of sorts, and you cling to them – but all they do is cover you in dung and filth! You must abandon them."

"Oh, Ugh! But no, I cannot. I have already told you that I can't have the royalty thinking me a fool!"

"Prince, consider this: Suppose two men decide that the best way to make their fortune is to go and have a treasure hunt in an old, forgotten city. Doing so they find a large pile of reeds, and having made their cloaks into sacks, they carry the reeds. However, a while later they came across a pile of flax. "Hey, now, what luck!" said one friend, "We were going to make these reeds into flax anyway! So now we can throw away the reeds and carry flax instead!" – and he casts out his reeds and fills his cloak with flax. But the other man keeps the reeds, thinking, "I've tied them up good and tight, it would be foolish to untie my sack, just to end up tying it up again."

Then, a while later, still exploring, they find some fine silk clothes, and the same thing happens. One friend takes the silks, while the other still keeps his reeds. And then the same thing happens again, except with a pile of golden coins.

"Well, we wanted the reeds and silken clothes to sell anyway, so why not carry the gold instead?"

"No, friend, I am content with my reeds."

"Suit yourself, if it makes you happy!"

However, when they got back home, the man with the pile of gold became very rich, for he used the gold to invest and trade – and it supported him and his wife, his children, and his parents for a long time to come. The man with the reeds, however, was no richer for his reeds because, in the end, he

never did take them out of that sack, and they ended up rotting in there and smelling bad."

"Prince, you are like this man with a sack of reeds! Give up your evil views! Let them not harm you!"

"Such words... Venerable, nay, Holy Arahant Kumara-Kassapa, your words touch me, and your parables have shown me that I am using foolish means to try to find the truth. It is as if you set upright that which had been toppled. I came today to hear your quick witted replies, because I wanted sport in the field of debate, but today I shall leave having learned something very valuable – as if traveling and suddenly finding a hidden diamond. You expound your teachings and make them easy to hear, easy to understand, and what you say indeed makes sense. I, sire Kumara, take my refuge in the Buddha, the Dhamma, and the Sangha. Take me as this: as a lay follower from now until the day that I perish. Pray, sir, grant us a teaching!"

So Kumara the Ascetic, the disciple of the Buddha, gave a teaching on generosity and the value of giving.

This inspired Prince Payasi to establish a charity for the needy – and anyone in need, be they merely ‘down on their luck’ or an ascetic hermit could go to his charity and receive clothing and food, though the food was of poor quality and the clothes made from rough burlap. Thus suited him fine, and it suited those in need fine too, but a concerned Noble named Uttara, who had been in charge of running the charity, commented, "Through this Charity, I think, Myself and Prince Payasi will have very different rewards."

The Prince heard this and said to Uttara, "I expect a reward for my charity and I see nothing wrong with doing so."

"Yes, but Lord, the food and the clothes you give... I would not feign to touch them, and you, yourself, would not even walk on them with your thickest boots!"

"Hmm... well..."

"Sire, how can you expect a good reward from a half-hearted charity?"

The Prince sighed, and then said, "As you wish. Discard the poor quality food and clothes, and instead give out food and clothes as I myself, or as you yourself would make use of."

"Yes, sire." And he did just that.

Upon death, Prince Payasi was born in a middling heaven, with middling angels because, though he was very generous, he was half-hearted about it, and begrudged that which he gave. Uttara, however, was reborn in the heaven of the Thirty Three Gods, for he was unconditionally, and un-begrudgingly generous.

As it turned out, one of the Buddha's disciples, Gavampati, was accustomed to take his midday nap in the very heaven where Prince Payasi was reborn, and when he went there next, he recognized the Prince.

"Are you not the man who clung to false views?"

"Yes, but I have long abandoned them, thanks to the wonderful Venerable Kumara."

"Oh. Good to see you, and that is good to hear. Whatever became of that Uttara, who ran your charity for you?"

"He was reborn in the Heaven of the Thirty Three Gods—this is because he gave without begrudging a single thing, and had unlimited generosity."

"Hmm. Interesting."

"Venerable sir?"

"Yes, Prince?"

"Do me a kindness – When you go back, tell everyone of my fate, and of Uttara's fate, that they may know not to make my mistake!"

Gavampati did as he was asked, and said this to his fellows:

"Prince Payasi was reborn in a middling heaven with middling angels, because, though he gave charity, he was begrudging of it. Uttara, who merely managed the charity, went to the Heaven of the Thirty Three Gods, because he did not begrudge. Learn you a lesson of this! Never be begrudging of that which you give!"

# The Penitent Thief

## The Penitent Thief:

EXHIBITING BUDDHA'S DOCTRINE OF THE NEW BIRTH  
AND THE FORGIVENESS OF SINS.

Now first translated from the Pâli by ALBERT J. EDMUNDS. [1]

Middling Collection, Dialogue No. 86.

[Luke xxiii. 39-43.](#)--And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

[John iii. 5.](#)--Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

[Mark ii. 5.](#)--And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

Cf. also Eusebius H. E. iii. 23 (the story of the Apostle John pursuing and converting the robber).

Thus have I heard. At one season the Blessed One was staying at Sâvatthi, in the Conqueror's Grove, the cloister-garden of the Feeder of the Poor. And at that season there was

a robber named Finger-garland (Angulimâlo) in the realm of Pasenadi, the p. 629 King of Kosalâ; and he was barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages, and districts were made as though they had never been. He slew men all the time, and wore a garland of their fingers.

Now the Blessed One, having dressed betimes, took his bowl in his robe, and went to Sâvatthi for alms. When he had gone round it, and had returned from the quest of alms in the afternoon, he rolled up his mat, took his bowl in his robe, and entered upon the high road where Finger-garland the robber was. Then the herdsmen, cattle-tenders, and farmers, who were working, saw the Blessed One going thither, and called to him: "O philosopher! Go not upon that road; for a robber named Finger-garland is thereon, who is barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages, and districts are made as though they had never been. He slays men all the time and wears a garland of their fingers. O philosopher, men go upon this road only in companies of ten, twenty, thirty, or forty; and they go armed for fear of Finger-garland the robber."

When they had said this, the Blessed One went on his way in silence. And a second and a third time they said so, but still the Blessed one went on his way in silence.

Now Finger-garland the robber saw the Blessed One coming from afar, and seeing him he thought to himself: "This is wonderful, this is marvellous: men go upon this road only in companies of ten, twenty, thirty, or forty, and they go armed for fear of me; but this philosopher, it seems, is alone, without any one, open to attack. What if I now take the life of this philosopher?" Then Finger-garland the robber took his sword and shield, got bow and quiver ready, and walked behind the

Blessed One. But the Blessed One put forth such an effort of psychical power that Finger-garland the robber, going with all his might, could not overtake the Blessed One going by his inner force (*pakati*). So the robber thought to himself: "This is wonderful, this is marvellous: hitherto I have chased and caught an elephant running, a horse, a chariot, or a deer; but now, going with all my might, I cannot overtake this philosopher going by his inner force." He stood and said to the Blessed One: "Philosopher, stand! Philosopher, stand!"

"I am standing, O Finger-garland; stand thou also!"

Then Finger-garland the robber thought to himself: "These Sâkya philosophers tell the truth and keep their promises. And yet this philosopher, even while he is going, says, 'I am standing, O Finger-garland; stand thou also!' What if I now ask him [what p. 630 he means]?" Then the robber addressed the Blessed One with a stanza:

"Philosopher, thou sayest, 'I am standing,' while thou art going, and thou callest me standing when thou art not so;

"I ask thee, philosopher, this question: How art thou standing when I am not standing?"

"I am standing, O Finger-garland, always among all beings, having laid aside the staff;

"But thou art unrestrained among living things: therefore I am standing, and thou art not."

"Long has the great Seer (*Isi*), [1] this philosopher debating in the great Wood, been revered by me;

"I myself will renounce evil for long, having heard thy stanza that is linked with religion.

"Even thus does a robber resemble [2] a sword or a weapon at the pit and precipice of hell."

The robber bowed at the feet of the Auspicious One, and begged of him ordination on the spot.

Then Buddha, the compassionate Seer, he who is master of the world with its angels,

Said to him: "Come, O monk;" and this was all there was to make him a monk.

Now the Blessed One, with Finger-garland for an attendant philosopher, went on his journey towards Sâvatthi and in due time arrived there; and there the Blessed One stayed at Sâvatthi, in the Conqueror's Grove, the cloister-garden of the Feeder of the Poor. Now at that season a great crowd collected at the palace-gate of Pasenadi, the King of Kosalâ, and there went up a hue and cry: "Your Majesty, there is a robber in your realm named Finger-garland, who is barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages, and districts are made as though they had never been. He slays men all the time, and wears a garland of their fingers. Let your Majesty arrest him."

Now Pasenadi, the King of Kosalâ, departed that day from Sâvatthi with some five hundred horses and proceeded to the cloister-garden. He went by chariot as far as the ground was passable for chariots, and then alighted, and went on foot to where the Blessed One was. Going up to the Blessed One, he saluted him and sat respectfully on one side. While he so sat, the Blessed One said to him: "O great King, is Seniyo Bimbisâro, the King of Magadhâ, provoked at you, or the Licchavi [clan] of Vesâli, or other rival Kings?"

"Nay, Lord: none of these Kings are provoked at me. But, Lord, there is in my realm a robber named Finger-garland, who is barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages, and districts are made as though they had never been. He slays men all the time and wears a garland of their fingers. Lord, I fear I shall not arrest him."

"But, great King, if you saw Finger-garland with his hair and beard cut off, having put on the yellow robes and gone forth from domestic life into the homeless one; abstaining from taking life, from theft, and from lying; eating one meal a day, chaste, moral, with a glorious religion,--what would you do to him?"

"Lord, we should salute him respectfully, or rise in his presence, or offer him a seat, or present him with robe and alms-bowl, lodging-place, the requisites for sickness, medicine and conveniences; and we should appoint for him the protection, toleration, and defence that are due to religion. [1] But, Lord, how could there be such moral restraint in an immoral, wicked man like him?"

Now at that time the venerable Finger-garland was sitting not far from the Blessed One. Then the Blessed One, stretching out his right arm, said to Pasenadi, the King of Kosalâ: "This, great King, is Finger-garland!"

Then the King was seized with fear, consternation, and horror, and the Blessed One, seeing him afraid and agitated with horror, said to him: "Fear not, great King, fear not; there is nothing for you to fear any more." So the King, who had been terrified, became calm again, and went up to Finger-garland, saying to him: "Surely your Reverence is not Finger-garland?"

"Yes, great King."

"What is the clan of your Reverence's father, and what is the clan of your mother?"

"Great King, my father is a Gaggo, and my mother a Mantânî."

"May it please your Reverence Gaggo-Mantânî-son, I shall supply you with robe and alms-bowl, with a mat to sit and sleep on, and with the requisites for sickness, medicine and conveniences."

But at that season the venerable Finger-garland was a forest-dweller, with an alms-bowl, and wearing three robes taken from dust-heaps. So he said to the King: "Enough, great King: three robes are my full outfit."

Then Pasenadi, the King of Kosalâ, approached the Blessed One, saluted him respectfully, and sat on one side. And so sitting, the King said to the Blessed One: "Wonderful, O Lord! Marvellous, O Lord! is it even until now, O Lord Blessed One: men are tamed among the untamed, pacified among the unpacified, and among those who have not attained, they are brought to Nirvâna (literally, extinguished among the non-extinct). He, Lord, whom we could not tame by staff or sword, is tamed by the Blessed One without staff and without sword. But now, Lord, we must go: we have much to do, much business on hand."

"Just as you think fit, great King."

So Pasenadi, the King of Kosalâ, rose from his seat, saluted the Blessed One respectfully, and keeping him on his right hand, departed.

Then the venerable Finger-garland, having dressed betimes, took bowl in robe and went into Sâvatthi for alms. And going

through Sâvatthi from house to house for alms, he saw a woman in the agonies of travail, and thereupon thought to himself: "Alas, how beings suffer; alas, how beings suffer!"

Now the venerable Finger-garland, having gone to Sâvatthi for alms and returned in the afternoon, approached the Blessed One, saluted him, and sat as usual, and said: "Lord, to-day on my begging rounds in Sâvatthi, while I went from house to house, I saw a woman in the agonies of travail; whereupon I thought to myself: 'Alas, how beings suffer; alas, how beings suffer!'"

"Well now, Finger-garland, go to Sâvatthi, go up to that woman and say this: 'Since I was born, sister, I do not remember that I ever purposely took the life of anything that breathes. By this truth be there safety to thee and safety to thy womb.'"

"But, Lord, that would surely be for me a deliberate lie: by me, Lord, have many breathing things been reft of life."

"Well, then, Finger-garland, go to Sâvatthi, approach that woman and say: 'Sister, since I was BORN OF THE NOBLE BIRTH' I do not remember that I ever purposely took the life of aught that breathes. By this truth be there safety to thee and safety to thy womb.'"

"Even so, Lord," said the venerable Finger-garland, in assent unto the Blessed One; and going into Sâvatthi, he approached that woman and said: 'Sister, since I was BORN OF THE NOBLE BIRTH I do not remember that I ever purposely took the life of aught that breathes. By this truth be there safety unto thee and safety to thy womb.'"

Whereupon there was safety unto that woman, and safety to her womb. And forthwith the venerable Finger-garland, dwelling

alone, retired, earnest, ardent, and strenuous, for a little time, realised by his own supernal Knowledge, and even in this world, that incomparable goal of the religious life, for the sake whereof do veritable gentlemen go forth from the domestic life into the homeless one: he perceived that birth was destroyed, the religious life was lived, and duty done, and for this existence there was naught beyond. And so the venerable Finger-garland became one of the Arahats.

Now the venerable Finger-garland, having dressed betimes, took bowl in robe, and went to Sâvatthi for alms; and on one occasion a clod of earth was thrown and hit his person; upon another occasion a stick, and yet again a stone. Then the venerable Finger-garland, with his head broken and the blood flowing, his bowl broken and his robe rent, approached the Blessed One. And the Blessed One saw him coming from afar, and said to him: "Bear up, O Brâhman, bear up! *You are feeling in this world the effect of some deed for which you would have been tormented in hell for many years, for many hundreds and thousands of years.*"

Then the venerable Finger-garland, when secluded and solitary, felt the bliss of deliverance, and on that occasion gave vent to the following Udâna:

[The Dialogue ends with a page of verse. The words italicised are important. This is the doctrine of the forgiveness of sins. To the Arahats all the past is wiped away, and he only suffers such physical effects of evil as those described; but no retribution can follow him beyond the grave.]

## Footnotes

1. There is a corrupt version of this story in Spence Hardy, translated from mediæval Ceylon sources, but the present is its first translation from the Pâli. Its antiquity is attested by the Pâli Great Chronicle, which tells us that it was sculptured, together with other leading stories from Buddha's life, upon the great Tope at the capital of Ceylon, in the second century B.C. The sculptures of similar scenes at Bharhut and Sânci forbid our rejecting the Chronicle's list of Ceylon sculptures as fiction. [Owing to lack of time, the proofs of the present article have not been read by the author.-*Ed.*]

1. Sanskrit, *Rishi*.

2.. *Anvakârî*.

1. Rhys Davids translates the same phrase in the *Long Collection* thus: "watch and ward and guard, according to the law." The "or" in our present translation of this paragraph arises from a difference in the text.

# Phassa Sutta

## Contact

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

## Phassamulaka Sutta

## **Rooted in Sense-impression**

Translated from the Pali by Nyanaponika Thera

"There are, Oh monks, these three feelings, rooted in sense-impression, caused by sense-impression, conditioned by sense-impression: pleasant, painful and neutral feelings.

"Dependent on a sense-impression that is liable to be felt as pleasurable, there arises a pleasant feeling. When that very sense-impression liable to be felt as pleasurable has ceased, then the sensation born from it -- namely the pleasant feeling that arose dependent on that sense-impression -- also ceases and is stilled.

"Dependent on a sense-impression that is liable to be felt as painful (neutral), there arises a painful (neutral) feeling. When that very sense-impression liable to be felt as painful (neutral) has ceased, then the sensation born from it -- namely the painful (neutral) feeling that arose dependent on that sense-impression -- also ceases and is stilled.

"Just as from the coming together and rubbing of two sticks of wood heat results and fire is produced, and by the separation and disconnection of the sticks, the heat produced by them ceases and disappears, so it is also with these three feelings which are born of sense-impression, rooted in sense-impression, caused by sense-impression, dependent on sense-impression: dependent on a sense-impression of a certain kind there arises a corresponding feeling; by the cessation of that sense-impression the corresponding feeling ceases."

# Pilahaka Sutta

## The Dung Beetle

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi. "Monks, gains, offerings, and fame are a cruel thing, a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage. Suppose there were a beetle, a dung-eater, full of dung, gorged with dung, with a huge pile of dung in front of him. He, because of that, would look down on other beetles: 'Yes, sirree! I am a dung-eater, full of dung, gorged with dung, with a huge pile of dung in front of me!' In the same way, there is the case where a certain monk -- conquered by gains, offerings, and fame, his mind consumed -- puts on his robes and, carrying his bowl and outer robe, goes into a village or town for alms. Having eaten there as much as he likes -- full of alms-food and invited again for the next day -- he goes to the monastery and, in the midst of a group of monks, boasts, 'I have eaten as much as I like, I am full of alms-food and have been invited again for tomorrow. I am a recipient of robes, alms-food, lodgings, and medicinal requisites for curing illness. These other monks, though, have next to no merit, next to no influence. They aren't recipients of robes, alms-food, lodgings, and medicinal requisites for curing illness.' Conquered by gains, offerings, and fame, his mind consumed, he looks down on other well-behaved monks. That will be for this worthless man's long-term suffering and harm. That's how cruel gains, offerings, and fame are: a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage.

"Thus you should train yourselves: 'We will put aside any gains, offerings, and fame that have arisen; and we will not let any

gains, offerings, and fame that have arisen keep our minds consumed.' That's how you should train yourselves."

# Pindapaatapaarisuddha Sutta

## "The Purity of Alms Food"

I heard thus:

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Rajagaha. Then venerable Shariputra getting up from his seclusion in the evening approached the Blessed One, worshipped, and sat on a side. The Blessed One said to venerable Shariputra. 'Shariputra, your mental faculties are bright and your skin color is pure, in which abiding do you spend your time mostly?'

'Venerable sir, I spend my time mostly in voidance.' [That is to say, in emptiness]

'It's good Shariputra, you abide mostly in the abiding of Great Beings. Shariputra, a Bhikkhu who desires to abide in voidance most of the time should reflect. When going for alms along a certain path, or in a certain region, or returning along a certain path, does interest, or greed, or anger, or delusion, or aversion, arise in my mind on account of forms cognizable by eye consciousness?'

When reflecting if the Bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or aversion, arises in my mind on account of forms cognizable by eye consciousness. Then he should arouse effort to dispel those evil thoughts.

When reflecting if the Bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or

aversion, does not arise in my mind on account of forms cognizable by eye consciousness. Then he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, when reflecting if the Bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or aversion, does not arise in my mind on account of sounds cognizable by ear-consciousness...on account of scents cognizable by nose-consciousness...on account of tastes cognizable by tongue-consciousness...on account of touches cognizable by body consciousness...on account of thoughts cognizable by mind-consciousness. He should abide joyful and happy training in those thoughts day and night.

When reflecting if the Bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or aversion, does not arise in my mind on account of thoughts cognizable by mind-consciousness. He should abide joyful and happy training in those thoughts day and night.

Again Shariputra the Bhikkhu should reflect are my five strands of sensuality dispelled? When reflecting if the Bhikkhu knows, my five strands of sensuality are not dispelled he should arouse effort to dispel the five strands of sensuality.

When reflecting if the Bhikkhu knows, my five strands of sensuality are dispelled, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the five hindrances dispelled in me? When reflecting if the Bhikkhu knows, the five hindrances are not dispelled in me he should arouse effort to dispel the five hindrances. When reflecting if the Bhikkhu knows, the five hindrances are dispelled in me he

should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the five holding masses accurately understood by me? When reflecting if the Bhikkhu knows, the five holding masses are not accurately understood, he should arouse effort to understand the five holding masses accurately. When reflecting if the Bhikkhu knows the five holding masses are accurately understood by me. He should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the four establishments of mindfulness developed in me? When reflecting if the Bhikkhu knows the four establishments of mindfulness are not developed in me, he should arouse effort to develop the four establishments of mindfulness. When reflecting if the Bhikkhu knows the four establishments of mindfulness are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the four right efforts developed in me? When reflecting if the Bhikkhu knows the four right efforts are not developed in me, he should arouse effort to develop the four right efforts. When reflecting if the Bhikkhu knows the four right efforts are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the four supernormal powers developed in me? When reflecting if the Bhikkhu knows the four supernormal powers are not developed in me, he should arouse effort to develop the four supernormal powers. When reflecting if the Bhikkhu knows the four supernormal powers are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the five mental faculties developed in me? When reflecting if the Bhikkhu knows the five mental faculties are not developed in me, he should arouse effort to develop the five mental faculties. When reflecting if the Bhikkhu knows the five mental faculties are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the five powers developed in me? When reflecting if the Bhikkhu knows the five powers are not developed in me, he should arouse effort to develop the five powers. When reflecting if the Bhikkhu knows the five powers are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the seven enlightenment factors developed in me? When reflecting if the Bhikkhu knows the seven enlightenment factors are not developed in me, he should arouse effort to develop the seven enlightenment factors. When reflecting if the Bhikkhu knows the seven enlightenment factors are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect is the noble Eightfold path developed in me? When reflecting if the Bhikkhu knows the noble Eightfold path is not developed in me, he should arouse effort to develop the noble Eightfold path. When reflecting if the Bhikkhu knows the noble Eightfold path is developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect is my calm and insight developed? [1] When reflecting if the Bhikkhu knows my calm and insight is not developed, he should arouse effort to develop calm and insight. When reflecting if the Bhikkhu knows

calm and insight is developed, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect is science and release realized by me [2]? When reflecting if the Bhikkhu knows, science and release of mind, is not realized by me, he should arouse effort to develop science and release of mind. When reflecting if the Bhikkhu knows, science and release of mind, is realized he should abide joyful and happy training in those thoughts day and night.

Shariputra, whoever recluse or Brahmin purified alms food in the past, did so reflecting in this manner. Whoever recluse or Brahmin would purify alms food in the future, will do so reflecting in this manner. Whoever recluse or Brahmin purifies alms food at present, do so reflecting in this manner. Shariputra, you should train in this manner.

The Blessed One said thus and venerable Shariputra delighted in the words of the Blessed One.

### **Footnotes:**

[1] Is my calm and insight developed? '*Bhaavitaa nu kho me samatho ca vipassanaa caati.*' To develop calm is to pacify the mind by throwing out evil things of demerit in the mind and not leaving any room for them to rise again. To do this there are various methods to adopt and various signs to develop. The most suitable sign should be adopted at the relevant time. A few of them are reflecting in and out breaths, being aware of one's movements, being mindful of one's feelings, being mindful of one's mental states and thoughts etcetera. To develop insight is to be aware of the fact that everything is impermanent. That whatever impermanent thing, is unpleasant. And whatever impermanent, unpleasant thing lacks self.

[2] Is science and release realized by me? *'Sacchikataa nu kho me vijjaa ca vimutti caati?'* Science is the knowledge of the Truth of unpleasantness, the truth of its arising, the truth of its cessation and the truth of the path leading to the cessation of unpleasantness. When this is realized the mind is released.

# Piya Sutta

## Dear

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Who are dear to themselves, and who are not dear to themselves?' Then it occurred to me: 'Those who engage in bodily misconduct, verbal misconduct, and mental misconduct are not dear to themselves. Even though they may say, "We are dear to ourselves," still they aren't dear to themselves. Why is that? Of their own accord, they act toward themselves as an enemy would act toward an enemy; thus they aren't dear to themselves. But those who engage in good bodily conduct, good verbal conduct, and good mental conduct are dear to themselves. Even though they may say, "We aren't dear to ourselves," still they are dear to themselves. Why is that? Of their own accord, they act toward themselves as a dear one would act toward a dear one; thus they are dear to themselves."

"That's the way it is, great king! That's the way it is! Those who engage in bodily misconduct, verbal misconduct, and mental misconduct are not dear to themselves. Even though they may say, 'We are dear to ourselves,' still they aren't dear to themselves. Why is that? Of their own accord, they act toward themselves as an enemy would act toward an enemy; thus they aren't dear to themselves. But those who engage in good bodily conduct, good verbal conduct, and good mental conduct are dear to themselves. Even though they may say, 'We aren't

dear to ourselves,' still they are dear to themselves. Why is that? Of their own accord, they act toward themselves as a dear one would act toward a dear one; thus they are dear to themselves."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

If you hold yourself dear  
then don't fetter yourself  
with evil,  
for happiness isn't easily gained  
by one who commits  
a wrong-doing.

When seized by the End-maker  
as you abandon the human state,  
what's truly your own?  
What do you take along when you go?  
What follows behind you  
like a shadow  
that never leaves?

Both the merit and evil  
that you as a mortal  
perform here:  
that's what's truly your own,  
what you take along when you go;  
that's what follows behind you  
like a shadow  
that never leaves.

So do what is admirable,  
as an accumulation  
for the future life.  
Deeds of merit are the support for beings

when they arise  
in the other world.

# Piyajaatika Sutta

## Loved Ones

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika, in Jeta's grove in Savatthi. At that time the only dearly loved son of a certain householder had died. On account of that, the householder would neither go for his work nor eat any food. He would go to the cemetery again and again crying. 'Where is my only son?' Eventually he approached the Blessed One, worshipped and sat on a side. The Blessed One said to him. "Householder, your mental faculties are not established, they have undergone a change"

"Venerable sir, how could my mental faculties not undergo a change? My dearly loved only son died and on account of that I neither go for work, nor take any food. I go to the cemetery again and again crying 'where is my only son?'"

"Householder, it is so, dear ones bring grief, lament, unpleasantness and distress, the little pleasure gained is insignificant " That householder not pleased with those words, and not accepting them, got up and went away.

At that time, some people were gambling close to the place where the Blessed One was living. He approached them and said. "Sirs, I approached the Blessed One, worshipped him and sat on a side, then the Blessed One said. Householder, your mental faculties are not established, they have undergone a change. Then I said, venerable sir, how could my mental faculties not undergo a change. My dearly loved only son died and on account of that I neither go for work nor eat any food. I go to the cemetery again and again crying 'where is my only

son? Then the Blessed One said, householder, it is so, dear ones bring grief, lament, unpleasantness and distress, the little pleasure gained is insignificant. Sirs, how could dear ones bring grief, lament, unpleasantness and distress and how could the pleasure be insignificant? Sirs, dear ones bring much pleasantness and the displeasure is insignificant. I was not pleased with those words, got up and came away. 'Dear ones bring grief, lament, unpleasantness and distress the little pleasure gained is insignificant.' Whatever the reply the Blessed One gives, learn it thoroughly and inform me. Thus Gone Ones do not talk words that are not truthful. The Brahmin, agreeing to do so, approached the Blessed One, exchanged friendly greetings, sat on a side and said. "Good Gotama, queen Mallika worships the feet of the Blessed One and asks, is the Blessed One with few ailments, few troubles and a light living. Further queen Mallika asks whether the Blessed One has said these words. 'Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained out of them is insignificant?'"

"Brahmin, that is so, dear ones bring grief, lament, unpleasantness and distress, whatever the pleasure gained, is insignificant."

"Brahmin, it should be known in this manner how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant. In the past in this same Savatthi there was a woman, whose mother died. On account of that she was deranged in mind and ran from one street to the other and from one junction to the next and asked. 'Did anyone see my mother?'"

Again it should be known thus. In the past in this same Savatthi there was a woman, whose father died...whose brother died...whose sister died...whose son died...whose daughter

died, whose husband died On account of that she was deranged in mind and ran from one street to the other, from one junction to the next and asked. Did anyone see my husband?

Brahmin, it should be known, in this manner too how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant. In the past in this same Savatthi, there was a man whose mother died. On account of that he was deranged in mind and ran from one street to the other, from one junction to the next and asked. 'Did anyone see my mother?'

Again it should be known thus. In the past in this same Savatthi there was a man, whose father died...whose brother died...whose sister died...whose son died...whose daughter died, whose wife died On account of that he was deranged in mind and ran from one street to the other, from one junction to the next and asked. Did anyone see my wife?

Brahmin, it should be known in this manner too how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant. In the past in this same Savatthi a certain woman went to live with her husband. Her relations wanted to break her away from her husband and give her to another man. She told her husband, dear one, my relations want to take me away from you and give me to another man, I do not like it. He split that woman in two and killed her. Saying we will meet after death. It should be known in this manner, how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant."

The Brahmin Naalijangha pleased and appreciating the words of the Blessed One getting up from his seat, approached queen Mallika, and informed her all the conversation that was

exchanged. Queen Mallika approached king Pasenadi of Kosala and asked him. 'Great king is princess Vajiri dear to you?'

"Indeed, Mallika princess Vajiri is dear to me."

"If princess Vajiri dies, would grief, lament, unpleasantness and distress arise to you?"

"Mallika if princess Vajiri dies, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?"

"Great king, it was on account of this that it was said dear ones bring grief, lament, unpleasantness and distress and the pleasure here is insignificant. Great king, is the warrior Waasabha dear to you?"

"Indeed Mallika, the warrior Waasabha is dear to me."

"If the warrior Waasabha dies, would grief, lament, unpleasantness and distress arise to you?"

"Mallika, if the warrior Waasabha dies, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me."

"Great king, it was on account of this that the Blessed One who knows and sees, is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant. Great king, is the general Widuudabha dear to you?"

"Indeed, Mallika, the general Widuudabha is dear to me."

"If the general Widuudabha dies, would grief, lament, unpleasantness and distress arise to you?"

"Mallika, if the general Waduudabha dies, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?"

"Great king, it was on account of this that the Blessed One who knows and sees, is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant. Great king, am I dear to you?"

"Indeed, Mallika, you are dear to me."

"If I die would grief, lament, unpleasantness and distress arise to you?"

"Mallika, if you die, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?."

"Great king, it was on account of this that the Blessed One who knows and sees and is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant. Great king, is Kashmir and Kosala dear to you?"

"Indeed, Mallika they are dear to me. On account of the two countries Kashmir and Kosala I partake Kashmir scents, garlands and anointments."

"If you lose Kashmir and Kosala, would grief, lament, unpleasantness and distress arise to you?"

"Mallika, if I lose Kashmir and Kosala, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?."

"Great king, it was on account of this that the Blessed One who knows and sees is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant."

"Mallika it is wonderful and surprising, the Blessed One penetratingly sees. Mallika, pardon me."

King Pasenadi of Kosala got up from his seat arranged the shawl on his shoulder clasping hands towards the direction in which the Blessed One was, uttered a solemn utterance three times. ' I worship that Blessed One, perfect and rightfully enlightened.'"

# Potaliya Sutta

## To Potaliya

(excerpt)

Translated from the Pali by Thanissaro Bhikkhu.

"Suppose a dog, overcome with weakness & hunger, were to come across a slaughterhouse, and there a dexterous butcher or butcher's apprentice were to fling him a chain of bones -- thoroughly scraped, without any flesh, smeared with blood. What do you think: Would the dog, gnawing on that chain of bones -- thoroughly scraped, without any flesh, smeared with blood -- appease its weakness & hunger?"

"No, lord. And why is that? Because the chain of bones is thoroughly scraped, without any flesh, & smeared with blood. The dog would get nothing but its share of weariness & vexation."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a chain of bones, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness,[1] where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a vulture, a kite, or a hawk, seizing a lump of flesh, were to take off, and other vultures, kites, or hawks -- following right after it -- were to tear at it with their beaks & pull

at it with their claws. What do you think: If that vulture, kite, or hawk were not quickly to drop that lump of flesh, would it meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a lump of flesh, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a man were to come against the wind, carrying a burning grass torch. What do you think: If he were not quickly to drop that grass torch, would he burn his hand or his arm or some other part of his body, so that he would meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a grass torch, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose there were a pit of glowing embers, deeper than a man's height, full of embers that were neither flaming nor

smoking, and a man were to come along -- loving life, hating death, loving pleasure, abhorring pain -- and two strong men, grabbing him with their arms, were to drag him to the pit of embers. What do you think: Wouldn't the man twist his body this way & that?"

"Yes, lord. And why is that? Because he would realize, 'If I fall into this pit of glowing embers, I will meet with death from that cause, or with death-like pain.'"

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a pit of glowing embers, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a man, when dreaming, were to see delightful parks, delightful forests, delightful stretches of land, & delightful lakes, and on awakening were to see nothing. In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a dream, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a man having borrowed some goods -- a manly carriage, fine jewels, & ear ornaments -- were to go into the market preceded & surrounded by his borrowed goods, and people seeing him would say, 'How wealthy this man is, for this

is how the wealthy enjoy their possessions,' but the actual owners, wherever they might see him, would strip him then & there of what is theirs. What do you think: Should the man rightly be upset?"

"No, lord. And why is that? The owners are stripping him of what is theirs."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to borrowed goods, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose that, not far from a village or town, there were a dense forest grove, and there in the grove was a tree with delicious fruit, abundant fruit, but with no fruit fallen to the ground. A man would come along, desiring fruit, looking for fruit, searching for fruit. Plunging into the forest grove, he would see the tree... and the thought would occur to him, 'This is a tree with delicious fruit, abundant fruit, and there is no fruit fallen to the ground, but I know how to climb a tree. Why don't I climb the tree, eat what I like, and fill my clothes with the fruit?' So, having climbed the tree, he would eat what he liked and fill his clothes with the fruit. Then a second man would come along, desiring fruit, looking for fruit, searching for fruit and carrying a sharp ax. Plunging into the forest grove, he would see the tree... and the thought would occur to him, 'This is a tree with delicious fruit, abundant fruit, and there is no fruit fallen to the ground, and I don't know how to climb a tree. Why don't I chop down this tree at the root, eat what I like, and fill my clothes

with the fruit?' So he would chop the tree at the root. What do you think: If the first man who climbed the tree didn't quickly come down, wouldn't the falling tree crush his hand or foot or some other part of his body, so that he would meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to the fruits of a tree, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is present, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now when the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he recollects his manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he recollects his manifold past lives in their modes & details.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he sees -- by means of the divine eye, purified & surpassing the human -- beings passing away &

re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified & surpassing the human -- he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he enters & remains in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"It's to this extent, householder, that there is the all-around in-every-way cutting off of one's affairs in the discipline of a noble one." ...

# Potthapada Sutta

## About Potthapada

Translated from the Pali by Thanissaro Bhikkhu.

### Translator's Introduction

This sutta portrays two modes by which the Buddha responded to the controversial issues of his day. The first mode -- illustrated by his contribution to the discussion on the ultimate cessation of perception -- was to adopt the terms of the discussion but to invest them with his own meanings, and then to try to direct the discussion to the practice leading to the cessation of suffering & stress. The second mode -- illustrated by his treatment of whether the cosmos is eternal, etc. -- was to declare the issues as uncondusive to awakening, and to refuse to take a position on them.

Several other suttas -- such as MN 63, MN 72, and AN X.93 -- portray the Buddha and his disciples adopting the second mode. This sutta is unusual in its extended portrait of the Buddha's adopting the first. Many of the technical terms he uses here -- such as the perception of a refined truth, the peak of perception, the alert step-by step attainment of the ultimate cessation of perception, the acquisition of a self -- are found nowhere else in the Canon. At the end of the sutta, he describes them as "the world's designations, the world's expressions, the world's ways of speaking, the world's descriptions, with which the Tathagata expresses himself but without grasping at them." In other words, he picks them up for the purpose at hand and then lets them go. Thus they are not to be regarded as central to his teaching. Instead, they should be read as examples of his ability to adapt the language of his interlocutors to his own

purposes. For this reason, this sutta is best read only after you have read other suttas and are familiar with the more central concepts of the Buddha's teachings.

Of particular interest here is the Buddha's treatment of the three "acquisitions of a self." The first -- the gross self -- refers to the ordinary, everyday sense of identifying with one's body. The latter two -- the mind-made acquisition and the formless acquisition -- refer to the sense of self that can be developed in meditation. The mind-made acquisition can result from an experience of the mind-made body -- the "astral body" -- that constitutes one of the powers that can be developed through concentration practice. The formless acquisition can result from any of the formless states of concentration -- such as an experience of infinite space, infinite consciousness, or nothingness. Although meditators, on experiencing these states, might assume that they have encountered their "true self," the Buddha is careful to note that these are acquisitions, and that they are no more one's true self than the body is. They are one's acquisition of a self only for the time that one identifies with them. The Buddha goes on to say that he teaches the Dhamma for the sake of abandoning every acquisition of a self "such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for yourself in the here & now."

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I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now on that occasion Potthapada the wanderer, together with a large following of about 300 wanderers, had taken up residence in the debating hall near the Tinduka tree in

the single-pavilion park of Queen Mallika. Then the Blessed One, early in the morning, taking his robes & bowl, entered Savatthi for alms. Then the thought occurred to him, "While it's still too early to go into Savatthi for alms, why don't I go to the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika to see Potthapada the wanderer?" So he went to the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika.

Now on that occasion Potthapada the wanderer was sitting with his large following of wanderers, all making a great noise & racket, discussing many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not. Then Potthapada the wanderer saw the Blessed One coming from afar, and on seeing him, hushed his following: "Be quiet, good sirs. Don't make any noise. Here comes the contemplative Gotama. He is fond of quietude and speaks in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then the Blessed One went to Potthapada, and Potthapada said to him, "Come, Blessed One. Welcome, Blessed One. It's been a long time since the Blessed One has gone out of his way to come here. Sit down, Blessed One. This seat has been prepared." So the Blessed One sat on the prepared seat. Potthapada, taking a lower seat, sat to one side. As he was sitting there, the Blessed One said to him, "For what topic of conversation are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

When this was said, Potthapada replied, "Never mind, lord, about the topic of conversation for which we have gathered here. It won't be difficult for the Blessed One to hear about that later. For the past few days a discussion has arisen among the many sects of priests & contemplatives gathered and sitting together in the debating hall, concerning the ultimate cessation of perception: 'How is there the ultimate cessation of perception?' With regard to this, some said, 'A person's perception arises and ceases without cause, without reason. When it arises, one is percipient. When it ceases, one is not percipient.' [1] That's how one group described the ultimate cessation of perception.

"Then someone else said, 'No, that's not how it is. Perception is a person's self, which comes and goes. When it comes, one is percipient. When it goes, one is not percipient.' That's how one group described the ultimate cessation of perception.

"Then someone else said, 'No, that's not how it is, for there are priests & contemplatives of great power, great potency. They draw perception in and out of a person. When they draw it in, one is percipient. When they draw it out, one is not percipient.' That's how one group described the ultimate cessation of perception.

"Then someone else said, 'No, that's not how it is, for there are devas of great power, great potency. They draw perception in and out of a person. When they draw it in, one is percipient. When they draw it out, one is not percipient.' That's how one group described the ultimate cessation of perception.

"Then the memory of the Blessed One arose within me: 'Ah, the Blessed One! Ah, the One Well-gone -- who surely is well-skilled in these matters.' The Blessed One is skilled and expert in the ultimate cessation of perception. So what, lord, is the ultimate cessation of perception?"

"In this regard, Potthapada, those priests & contemplatives who say that a person's perception arises & ceases without cause, without reason, are wrong from the very start. Why is that? Because a person's perception arises & ceases with a cause, with a reason. With training, one perception arises and with training another perception ceases. And what is that training?

"There is the case where a Tathagata appears in the world, worthy and rightly self-awakened. [as in DN 2] ...

"This is how a monk is consummate in virtue...

"Seeing that these five hindrances have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

"Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, the monk enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. His earlier perception of sensuality ceases, and on that occasion there is a perception of a refined truth of rapture & pleasure born of seclusion. On that occasion he is one who is percipient of a refined truth of rapture & pleasure born of seclusion. And thus it is that with training one perception arises and with training another perception ceases.

"Then, with the stilling of directed thought & evaluation, the monk enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. His earlier perception of a refined truth of rapture & pleasure born of seclusion ceases, and on that occasion there is a perception of a refined truth of rapture & pleasure born of concentration. On

that occasion he is one who is percipient of a refined truth of rapture & pleasure born of concentration. And thus it is that with training one perception arises and with training another perception ceases.

"And then, with the fading of rapture, the monk remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters & remains in the third jhana, of which the noble ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' His earlier perception of a refined truth of rapture & pleasure born of concentration ceases, and on that occasion there is a perception of a refined truth of equanimity. On that occasion he is one who is percipient of a refined truth of equanimity. And thus it is that with training one perception arises and with training another perception ceases.

"And then, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- the monk enters & remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. His earlier perception of a refined truth of equanimity ceases, and on that occasion there is a perception of a refined truth of neither pleasure nor pain. On that occasion he is one who is percipient of a refined truth of neither pleasure nor pain. And thus it is that with training one perception arises and with training another perception ceases.

"And then, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' the monk enters & remains in the dimension of the infinitude of space. His earlier perception of a refined truth of neither pleasure nor pain ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of space. On that occasion he is one who is

percipient of a refined truth of the dimension of the infinitude of space. And thus it is that with training one perception arises and with training another perception ceases.

"Then, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' the monk enters & remains in the dimension of the infinitude of consciousness. His earlier perception of a refined truth of the dimension of the infinitude of space ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of consciousness. On that occasion he is one who is percipient of a refined truth of the dimension of the infinitude of consciousness. And thus it is that with training one perception arises and with training another perception ceases.

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains in the dimension of nothingness. His earlier perception of a refined truth of the dimension of the infinitude of consciousness ceases, and on that occasion there is a perception of a refined truth of the dimension of nothingness. On that occasion he is one who is percipient of a refined truth of the dimension of nothingness. And thus it is that with training one perception arises and with training another perception ceases. [2]

"Now, when the monk is percipient of himself here, then from there to there, step by step, he touches the peak of perception. As he remains at the peak of perception, the thought occurs to him, 'Thinking is bad for me. Not thinking is better for me. If I were to think and will, this perception of mine would cease, and a grosser perception would appear. What if I were neither to think nor to will?' [3] So he neither thinks nor wills, and as he is neither thinking nor willing, that perception ceases [4] and

another, grosser perception does not appear. He touches cessation. This, Potthapada, is how there is the alert [5] step-by step attainment of the ultimate cessation of perception.

"Now what do you think, Potthapada -- have you ever before heard of such an alert step-by step attainment of the ultimate cessation of perception?"

"No, lord. And here is how I understand the Dhamma taught by the Blessed One: 'When the monk is percipient of himself here, then from there to there, step by step, he touches the peak of perception. As he remains at the peak of perception, the thought occurs to him, "Thinking is bad for me. Not thinking is better for me. If I were to think and will, this perception of mine would cease, and a grosser perception would appear. What if I were neither to think nor to will?" So he neither thinks nor wills, and as he is neither thinking nor willing, that perception ceases and another, grosser perception does not appear. He touches cessation. This, Potthapada, is how there is the alert step-by step attainment of the ultimate cessation of perception.'"

"That's right, Potthapada."

"But, lord, does the Blessed One describe one peak of perception or many peaks of perception?"

"Potthapada, I describe one peak of perception and many peaks of perception."

"And how does the Blessed One describe one peak of perception and many peaks of perception?"

"In whatever way one touches cessation, Potthapada, that's the way I describe the peak of perception. [6] That's how I describe one peak of perception and many peaks of perception."

"Now, lord, does perception arise first, and knowledge after; or does knowledge arise first, and perception after; or do perception & knowledge arise simultaneously?"

"Potthapada, perception arises first, and knowledge after. And the arising of knowledge comes from the arising of perception. One discerns, 'It's in dependence on this [7] that my knowledge has arisen.' Through this line of reasoning one can realize how perception arises first, and knowledge after, and how the arising of knowledge comes from the arising of perception."

"Now, lord, is perception a person's self, or is perception one thing and self another?"

"What self do you posit, Potthapada?"

"I posit a gross self, possessed of form, made up of the four great existents [earth, water, fire, and wind], feeding on physical food."

"Then, Potthapada, your self would be gross, possessed of form, made up of the four great existents, feeding on physical food. That being the case, then for you perception would be one thing and self another. And it's through this line of reasoning that one can realize how perception will be one thing and self another: even as there remains this gross self -- possessed of form, made up of the four great existents, and feeding on food -- one perception arises for that person as another perception passes away. It's through this line of reasoning that one can realize how perception will be one thing and self another."

"Then, lord, I posit a mind-made self complete in all its parts, not inferior in its faculties." [8]

"Then, Potthapada, your self would be mind-made, complete in all its parts, not inferior in its faculties. That being the case, then for you perception would be one thing and self another. And it's through this line of reasoning that one can realize how perception will be one thing and self another: even as there remains this mind-made self -- complete in all its parts, not inferior in its faculties -- one perception arises for that person as another perception passes away. It's through this line of reasoning that one can realize how perception will be one thing and self another."

"Then, lord, I posit a formless self made of perception."

"Then, Potthapada, your self would be formless and made of perception. That being the case, then for you perception would be one thing and self another. And it's through this line of reasoning that one can realize how perception will be one thing and self another: even as there remains this formless self made of perception, one perception arises for that person as another perception passes away. It's through this line of reasoning that one can realize how perception will be one thing and self another."

"Is it possible for me to know, lord, whether perception is a person's self or if perception is one thing and self another?"

"Potthapada -- having other views, other practices, other satisfactions, other aims, other teachers -- it's hard for you to know whether perception is a person's self or if perception is one thing and self another."

"Well then, lord, if -- having other views, other practices, other satisfactions, other aims, other teachers -- it's hard for me to know whether perception is a person's self or if perception is one thing and self another, then is it the case that the cosmos

is eternal, that only this is true and anything otherwise is worthless?"

"Potthapada, I haven't expounded that the cosmos is eternal, that only this is true and anything otherwise is worthless."

"Then is it the case that the cosmos is not eternal, that only this is true and anything otherwise is worthless?"

"Potthapada, I haven't expounded that the cosmos is not eternal, that only this is true and anything otherwise is worthless."

"Then is it the case that the cosmos is finite... the cosmos is infinite... the soul & the body are the same... the soul is one thing and the body another... after death a Tathagata exists... after death a Tathagata does not exist... after death a Tathagata both exists & does not exist... after death a Tathagata neither exists nor does not exist, that only this is true and anything otherwise is worthless?"

"Potthapada, I haven't expounded that after death a Tathagata neither exists nor does not exist, that only this is true and anything otherwise is worthless."

"But why hasn't the Blessed One expounded these things?"

"Because they are not conducive to the goal, are not conducive to the Dhamma, are not basic to the holy life. They don't lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That's why I haven't expounded them."

"And what *has* the Blessed One expounded?"

"I have expounded that, 'This is stress'... 'This is the origination of stress'... 'This is the cessation of stress'... 'This is the path of practice leading to the cessation of stress.'

"And why has the Blessed One expounded these things?"

"Because they are conducive to the goal, conducive to the Dhamma, and basic to the holy life. They lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That's why I have expounded them."

"So it is, Blessed One. So it is, O One Well-gone. Well now, it's time for the Blessed One to do as he sees fit."

Then the Blessed One got up from his seat and left.

Not long after he had left, the wanderers, with sneering words, jeered at Potthapada the wanderer from all sides: "So, whatever the contemplative Gotama says, Sir Potthapada rejoices in his every word: 'So it is, Blessed One. So it is, O One Well-gone.' But we don't understand the contemplative Gotama as having taught any definite teaching as to whether the cosmos is infinite or the cosmos is finite or... whether after death a Tathagata neither exists nor does not exist."

When this was said, Potthapada the wanderer replied to the wanderers, "I, too, don't understand the contemplative Gotama as having taught any definite teaching as to whether the cosmos is infinite or the cosmos is finite or... whether after death a Tathagata neither exists nor does not exist. But the contemplative Gotama describes a genuine, authentic, and accurate practice, grounded in the Dhamma and consonant with the Dhamma. And when a genuine, authentic, and accurate practice, grounded in the Dhamma and consonant with the Dhamma is being explained, why shouldn't a

knowledgeable person such as myself rejoice in the well-spokenness of the contemplative Gotama's well-spoken words?"

Then two or three days later, Citta the elephant trainer's son and Potthapada the wanderer went to the Blessed One. On their arrival, Citta bowed down to the Blessed One and sat to one side, while Potthapada the wanderer greeted the Blessed One courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "The other day, not long after the Blessed One had left, the wanderers, with sneering words, jeered at me from all sides: 'So, whatever the contemplative Gotama says, Sir Potthapada rejoices in his every word: "So it is, Blessed One. So it is, O One Well-gone." But we don't understand the contemplative Gotama as having taught any definite teaching as to whether the cosmos is infinite or the cosmos is finite or... whether after death a Tathagata neither exists nor does not exist.'

"When this was said, I replied to the wanderers, 'I, too, don't understand the contemplative Gotama as having taught any definite teaching as to whether the cosmos is infinite or the cosmos is finite or... whether after death a Tathagata neither exists nor does not exist. But the contemplative Gotama describes a genuine, authentic, and accurate practice, grounded in the Dhamma and consonant with the Dhamma. And when a genuine, authentic, and accurate practice, grounded in the Dhamma and consonant with the Dhamma is being explained, why shouldn't a knowledgeable person such as myself rejoice in the well-spokenness of the contemplative Gotama's well-spoken words?'"

[The Buddha:] "Potthapada, all those wanderers are blind and have no eyes. You alone among them have eyes. I have taught

and declared some teachings to be definite, and some teachings to be indefinite. And what are the teachings that I have taught and declared to be indefinite? [The statement that] 'The cosmos is eternal' I have taught and declared to be an indefinite teachings. [The statement that] 'The cosmos is not eternal'... 'The cosmos is finite'... 'The cosmos is infinite'... 'The soul & the body are the same'... 'The soul is one thing and the body another'... 'After death a Tathagata exists'... 'After death a Tathagata does not exist'... 'After death a Tathagata both exists & does not exist'... 'After death a Tathagata neither exists nor does not exist' I have taught and declared to be an indefinite teaching. And why have I taught and declared these teachings to be indefinite? Because they are not conducive to the goal, are not conducive to the Dhamma, are not basic to the holy life. They don't lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That's why I have taught and declared them to be indefinite.

"And what have I taught and declared to be definite teachings? [The statement that] 'This is stress' I have taught and declared to be a definite teaching. [The statement that] 'This is the origination of stress'... 'This is the cessation of stress'... 'This is the path of practice leading to the cessation of stress' I have taught and declared to be a definite teaching. And why have I taught and declared these teachings to be definite? Because they are conducive to the goal, conducive to the Dhamma, and basic to the holy life. They lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That's why I have taught and declared them to be definite.

"There are some priests & contemplatives with a doctrine & view like this: 'After death, the self is exclusively happy and free from disease.' I approached them and asked them, 'Is it true that you have a doctrine & view like this: "After death, the self is

exclusively happy and free from disease"?' When asked this, they replied, 'Yes.' So I asked them, 'But do you dwell having known or seen an exclusively happy world?' When asked this, they said, 'No.' So I asked them, 'But have you ever been aware of a self exclusively happy for a day or a night, or for half a day or half a night?' When asked this, they said, 'No.' So I asked them, 'But do you know that "This is the path, this is the practice for the realization of an exclusively happy world"?' When asked this, they said, 'No.' So I asked them, 'But have you heard the voices of devas reborn in an exclusively happy world, saying, "Practice well, my dears. Practice straightforwardly, my dears, for the realization of an exclusively happy world, because it was through such a practice that we ourselves have been reborn in an exclusively happy world"?' When asked this, they said, 'No.'

"So what do you think, Potthapada -- when this is the case, don't the words of those priests & contemplatives turn out to be unconvincing?"

"Yes, lord. When this is the case, the words of those priests & contemplatives turn out to be unconvincing."

"Potthapada, it's as if a man were to say, 'I'm in love with the most beautiful woman in this country,' and other people were to say to him, 'Well, my good man, this most beautiful woman in this country with whom you are in love: do you know if she's of the warrior caste, the priestly caste, the merchant caste, or the laborer caste?' and, when asked this, he would say, 'No.' Then they would say to him, 'Well then, do you know her name or clan name? Whether she's tall, short, or of medium height? Whether she's dark, fair, or ruddy-skinned? Do you know what village or town or city she's from?' When asked this, he would say, 'No.' Then they would say to him, 'So you've never known

or seen the woman you're in love with?' When asked this, he would say, 'Yes.'

"So what do you think, Potthapada -- when this is the case, don't the words of that man turn out to be unconvincing?"

"Yes, lord..."

"In the same way, there are some priests & contemplatives with a doctrine & view like this: 'After death, the self is exclusively happy and free from disease.'... Don't the words of those priests & contemplatives turn out to be unconvincing?"

"Yes, lord..."

"Potthapada, it's as if a man at a crossroads were to build a staircase for ascending to a palace, and other people were to say to him, 'Well, my good man, this palace for which you are building a staircase: do you know whether it's east, west, north, or south of here? Whether it's high, low, or in between?' and, when asked this, he would say, 'No.' Then they would say to him, 'So you don't know or see the palace for which you are building a staircase?' When asked this, he would say, 'Yes.'

"So what do you think, Potthapada -- when this is the case, don't the words of that man turn out to be unconvincing?"

"Yes, lord..."

"In the same way, there are some priests & contemplatives with a doctrine & view like this: 'After death, the self is exclusively happy and free from disease.'... Don't the words of those priests & contemplatives turn out to be unconvincing?"

"Yes, lord. When this is the case, the words of those priests & contemplatives turn out to be unconvincing."

"Potthapada, there are these three acquisitions of a self: the gross acquisition of a self, the mind-made acquisition of a self, and the formless acquisition of a self. [9] And what is the gross acquisition of a self? Possessed of form, made up of the four great existents, feeding on physical food: this is the gross acquisition of a self. And what is the mind-made acquisition of a self? Possessed of form, mind-made, complete in all its parts, not inferior in its faculties: this is the mind-made acquisition of a self. And what is the formless acquisition of a self? Formless and made of perception: this is the formless acquisition of a self.

"I teach the Dhamma for the abandoning of the gross acquisition of a self, such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for yourself in the here & now. If the thought should occur to you that, when defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, one's abiding is stressful/painful, you should not see it in that way. When defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, there is joy, rapture, serenity, mindfulness, alertness, and a pleasant/happy abiding.

"I also teach the Dhamma for the abandoning of the mind-made acquisition of a self... for the abandoning of the formless acquisition of a self, such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for

yourself in the here & now... When defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, there is joy, rapture, serenity, mindfulness, alertness, and a pleasant/happy abiding.

"In the past, I have been asked, 'What, friend, is the gross acquisition of a self for whose abandoning you teach the Dhamma such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for yourself in the here & now?' When asked this, I would answer, '*This*, friend, is that gross acquisition of a self for whose abandoning I teach the Dhamma...'

"In the past, I have been asked, 'What, friend, is the mind-made acquisition of a self... the formless acquisition of a self for whose abandoning you teach the Dhamma...?' When asked this, I would answer, '*This*, friend, is that gross acquisition of a self for whose abandoning I teach the Dhamma...'

"What do you think, Potthapada. When this is the case, don't those words turn out to be convincing?"

"Yes, lord. When this is the case, those words turn out to be convincing."

"Potthapada, it's as if a man at a crossroads were to build a staircase for ascending to a palace, and other people were to say to him, 'Well, my good man, this palace for which you are building a staircase: do you know whether it's east, west, north, or south of here? Whether it's high, low, or in between?' He would say, '*This*, friends, is the palace to which I am building a staircase. The staircase is right under the palace.'

"So what do you think, Potthapada -- when this is the case, don't the words of that man turn out to be convincing?"

"Yes, lord..."

"In the same way, in the past I have been asked, 'What, friend, is the gross acquisition of a self... the mind-made acquisition of a self... the formless acquisition of a self for whose abandoning you teach the Dhamma...?' When asked this, I would answer, '*This*, friend, is that gross acquisition of a self for whose abandoning I teach the Dhamma...'

"What do you think, Potthapada. When this is the case, don't those words turn out to be convincing?"

"Yes, lord. When this is the case, those words turn out to be convincing."

When this was said, Citta the elephant trainer's son said to the Blessed One: "When there is a gross acquisition of a self, is it the case then that one's mind-made acquisition of a self and formless acquisition of a self are null & void, and only one's gross acquisition of a self is true? And when there is a mind-made acquisition of a self, is it the case then that one's gross acquisition of a self and formless acquisition of a self are null & void, and only one's mind-made acquisition of a self is true? And when there is a formless acquisition of a self, is it the case then that one's gross acquisition of a self and mind-made acquisition of a self are null & void, and only one's formless acquisition of a self is true?"

"Citta, when there is a gross acquisition of a self, it's not classified either as a mind-made acquisition of a self or as a formless acquisition of a self. It's classified just as a gross acquisition of a self. When there is a mind-made acquisition of a self, it's not classified either as a gross acquisition of a self or

as a formless acquisition of a self. It's classified just as a mind-made acquisition of a self. When there is a formless acquisition of a self, it's not classified either as a gross acquisition of a self or as a mind-made acquisition of a self. It is classified just as a formless acquisition of a self.

"Suppose they were to ask you: 'Did you exist in the past? Did you not not exist? Will you exist in the future? Will you not not exist? Do you exist now? Do you not not exist?' Thus asked, how would you answer?"

"... Thus asked, lord, I would answer: 'I existed in the past. I did not not exist. I will exist in the future. I will not not exist. I exist now. I do not not exist.'... That's how I would answer."

"Suppose, Citta, they were to ask you: 'Whatever your past acquisition of a self: Is that alone your true acquisition of self, while the future & present ones are null & void? Whatever your future acquisition of a self: Is that alone your true acquisition of a self, while the past & present ones are null & void? Whatever your present acquisition of a self: Is that alone your true acquisition of a self, while the past & future ones are null & void?' Thus asked, how would you answer?"

"...Thus asked, lord, I would answer: 'Whatever my past acquisition of a self: on that occasion, that alone was my true acquisition of a self, while future & present ones were null & void. Whatever my future acquisition of a self: on that occasion, that alone will be my true acquisition of a self, while the past & present ones will be null & void. Whatever my present acquisition of a self: on that occasion, that alone is my true acquisition of a self, while the past & future ones are null & void.'

"In the same way, Citta, when there is a gross acquisition of a self... it's classified just as a gross acquisition of a self. When there is a mind-made acquisition of a self... When there is a

formless acquisition of a self, it's not classified either as a gross acquisition of a self or as a mind-made acquisition of a self. It's classified just as a formless acquisition of a self.

"Just as when milk comes from a cow, curds from milk, butter from curds, ghee from butter, and the skimmings of ghee from ghee. When there is milk, it's not classified as curds, butter, ghee, or skimmings of ghee. It's classified just as milk. When there are curds... When there is butter... When there is ghee... When there are the skimmings of ghee, they're not classified as milk, curds, butter, or ghee. They're classified just as the skimmings of ghee.

"In the same way, when there is a gross acquisition of a self... it's classified just as a gross acquisition of a self. When there is a mind-made acquisition of a self... When there is a formless acquisition of a self, it's not classified either as a gross acquisition of a self or as a mind-made acquisition of a self. It's classified just as a formless acquisition of a self.

"Citta, these are the world's designations, the world's expressions, the world's ways of speaking, the world's descriptions, with which the Tathagata expresses himself but without grasping to them." [10]

When this was said, Potthapada the wanderer said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

But Citta the elephant trainer's son said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned... in the same way has Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. Let me obtain the Going Forth in the Blessed One's presence! Let me obtain Acceptance!"

So Citta the elephant trainer's son obtained the Going Forth in the Blessed One's presence; he obtained Acceptance. And not long after his Acceptance -- dwelling alone, secluded, heedful, ardent, & resolute -- he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Elephant-trainer's Son [11] became another one of the Arahants.

### Footnotes

1. Non-percipient (*asaii*): This term is sometimes translated as "unconscious," but because the Buddha is so strict throughout this sutta in referring to *saa* as it functions in other suttas -- as "perception," i.e., the labels one attaches to experience -- translating *asaii* as "unconscious" creates needless confusion, especially as some readers might assume that the term would mean the absence of *vīa.na*. An *asaii* person might better be conceived as one in a mentally blank state.

2. The discussion does not include the dimension of neither perception nor non-perception because the topic here is perception and, as AN IX.36 points out, the dimension of nothingness is the highest perception-attainment.

3. See MN 140.

4. Maurice Walshe, in *The Long Discourses of the Buddha* (LDB), mistakenly has "arises" here.

5. LDB omits "alert" here. (There are many other mistakes in the LDB translation of this sutta, but as it would be tedious to note them all, I am noting only these two, to alert the reader to the fact that the sloppiness that unfortunately mars much of LDB is particularly evident in its translation of this sutta.)

6. As AN IX.36 points out, one can attain cessation based on any of the levels of jhana. Thus, although the specific level from which cessation is attained might differ from person to person, its role in functioning as the basis for cessation is the same in every person's Awakening.

7. According to the Commentary, the word "this" here refers to the perception characterizing the level of jhana from which one attained the knowledge of cessation.

8. See the section on the mind-made body in DN 2.

9. Acquisition of a self (*atta-pa.tilaabho*): According to the Commentary, this refers to the acquisition of an individual identity (*attabhaava-pa.tilaabho*) on any of the three levels of becoming: the sensual level, the level of form, and the formless level. The term *attabhaava-pa.tilaabho* is used in a number of suttas -- among them AN IV.192 -- where it definitely refers to the type of identity one assumes on experiencing rebirth in a particular level of being. However, there are two reasons for not following the Commentary's equation of *atta-pa.tilaabho* with *attabhaava-pa.tilaabho*. (1) As AN IV.72 makes clear, there is a type of *attabhaava-pa.tilaabho* -- rebirth in the dimension of neither perception nor non-perception -- that would not be covered by any of the three types of acquisition of

a self mentioned in this sutta. Thus the Buddha seems to be limiting his discussion here to the alternative selves posited by Potthapada. (2) In a later passage in this sutta, the Buddha refers to the acquisition of a self as something he can point to directly in his listeners' immediate range of experience. Thus the term would seem to refer to the sense of self one can attain as a result of different levels of experience in meditation here and now.

10. The Commentary takes this as the Buddha's affirmation of the idea -- which in later centuries became current in all schools of Buddhism -- that he spoke truth on two levels: conventional and ultimate. In context, though, the Buddha seems to be referring merely to the fact that he has adopted the linguistic usages of his interlocutors simply for the sake of discussion, and that they should not be interpreted out of context.

11. Mv.I.74 indicates that it was considered a sign of respect to refer to a monk by his clan name.

# Pubbakotthaka Sutta

## Eastern Gatehouse

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Savatthi, at the Eastern Gatehouse. There he addressed Ven. Shariputra: "Shariputra, do you take it on conviction that the faculty of conviction, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation? Do you take it on conviction that the faculty of persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation?"

"Lord, it's not that I take it on conviction in the Blessed One that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation; whereas those who have known, seen, penetrated, realized, and attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation. And as for me, I have known, seen, penetrated, realized, and attained it by means of discernment. I have no

doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation."

"Excellent, Shariputra. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation; whereas those who have known, seen, penetrated, realized, and attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation."

# Puggalavaggo

## Andha Sutta

'Monks, there are three persons found existing in the world.

What three? The blind, the one-eyed, and the two-eyed.

And of what sort, monks, is the blind? Herein a certain person has not the eye to acquire wealth unattained, or to make the wealth he has increase. He has not the eye fit to see states that are good and bad, to see states that are blameworthy and praiseworthy states mean and exalted, states resembling light and darkness. This one, monks, is called "the blind."

And of what sort, monks, is the one-eyed? In this case a certain person has the eye to acquire wealth unattained, and or to make the wealth he has increase. But he has not the eye fit to see states that are good and bad, to see states that are blameworthy and praiseworthy states mean and exalted, states resembling light and darkness. This one is called the "one-eyed."

And of what sort, monks, is the two-eyed? In this case a certain person has both the eye to acquire wealth unattained and the eye to make the wealth he has increase, and the eye to see states that are good and bad, to see states that are blameworthy and praiseworthy, states mean and exalted, states resembling light and darkness. This one is called " the two-eyed."

These are the three persons: The blind, of sight bereft, hath no such wealth, No works good deeds, unlucky in both ways. And then again 'tis said the one-eyed man, conjoined with right and wrong, searches for wealth. With tricks and frauds and lies:

worldly, purse-proud, and clever to gain wealth is he, and hence departing is afflicted sore in Hell. But best of all's the being with two eyes: His wealth, with right exertion rightly won, he gives away: with best intent, unwavering. In a blessed home he's born, nor sorrows there. So from the blind and one-eyed keep aloof, and join thyself to worthy two-eyed men.'

# Punna Sutta

## {To Punna}

Translated from the Pali by Thanissaro Bhikkhu.

Then Ven. Punna went to the Blessed One and on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, and resolute."

"There are, Punna, forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, and remains fastened to them, then in him -- relishing them, welcoming them, and remaining fastened to them -- there arises delight. From the origination of delight, I tell you, comes the origination of suffering and stress.

"There are sounds cognizable via the ear... aromas cognizable by the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, and remains fastened to them, then in him -- relishing them, welcoming them, and remaining fastened to them -- there arises delight. From the origination of delight, I tell you, comes the origination of suffering and stress.

"There are forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, then in him -- not relishing them, not welcoming them, not remaining fastened to them -- there arises no delight. From the cessation of delight, I tell you, comes the cessation of suffering and stress.

"There are sounds cognizable via the ear... aromas cognizable by the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, then in him -- not relishing them, not welcoming them, not remaining fastened to them -- there arises no delight. From the cessation of delight, I tell you, comes the cessation of suffering and stress. {By this means, Punna, you are not far from this doctrine and discipline."

When this was said, a certain monk said to the Blessed One, "Here is where I am ill at ease, lord, for I don't discern, as they actually are present, the origination, the passing away, the allure, the drawback, and the escape from the six spheres of contact."

"Then what do you think, monk. Do you regard that 'the eye is not mine. It is not my self. It is not what I am'?"

"Yes, lord."

"Very good, monk. When it is well seen by you with right discernment that 'the eye is not mine. It is not my self. It is not what I am,' then the first sphere of contact will be abandoned by you, for the sake of no further becoming in the future.

"Do you regard that 'the ear is not mine... The nose is not mine... The tongue is not mine... The body is not mine...

"Do you regard that 'the intellect is not mine. It is not my self. It is not what I am'?"

"Yes, lord."

"Very good, monk. When it is well seen by you with right discernment that 'the intellect is not mine. It is not my self. It is not what I am,' then the sixth sphere of contact will be abandoned by you, for the sake of no further becoming in the future.}

"Well then, Punna. Now that I have instructed you with a brief instruction, in which country are you going to live?"

"Lord, there is a country called Sunaparanta. I am going to live there."

"Punna, the Sunaparanta people are fierce. They are rough. If they insult and ridicule you, what will you think?"

"If they insult and ridicule me, I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with their hands.' That is what I will think, O Blessed One. That is what I will think, O One Well-gone."

"But if they hit you with their hands, what will you think?"

"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with a clod.'..."

"But if they hit you with a clod...?"

"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with a stick.'..."

"But if they hit you with a stick...?"

"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with a knife.'..."

"But if they hit you with a knife...?"

"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't take my life with a sharp knife.'..."

"But if they take your life with a sharp knife...?"

"If they take my life with a sharp knife, I will think, 'there are disciples of the Blessed One who -- horrified, humiliated, and disgusted by the body and by life -- have sought for an assassin, but here I have met my assassin without searching for him.' [1] That is what I will think, O Blessed One. That is what I will think, O One Well-gone."

"Good, Punna, very good. Possessing such calm and self-control you are fit to dwell among the Sunaparantans. Now it is time to do as you see fit."

Then Ven. Punna, delighting and rejoicing in the Blessed One's words, rising from his seat, bowed down to the Blessed One and left, keeping him on his right side. Setting his dwelling in order and taking his robe and bowl, he set out for the Sunaparanta country and, after wandering stage by stage he arrived there. There he lived. During that Rains retreat he established 500 male and 500 female lay followers in the practice, while he realized the three knowledge's and then attained total (final) Unbinding.

Then a large number of monks went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Lord, the clansman named Punna, whom the Blessed One instructed with a brief

instruction, has died. What is his destination? What is his future state?"

"Monks, the clansman Punna was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma. The clansman Punna is totally unbound."

### Note

1. In the origin story to Parajika 3, a group of monks search for an assassin after becoming disgusted with their bodies when taking the unattractiveness of the body as their meditation theme. The Buddha, on learning of this, convenes the remaining monks and recommends that if they find such unskillful, aversive attitudes arising in their meditation, they should switch to the breath as their theme. Thus -- contrary to some interpretations of this discourse -- it seems unlikely that Punna is here extolling the act of searching for an assassin as a skillful approach toward death. Instead, the gist of his statement is that if he died under the circumstances described here, death would have found him without his having sought for it through aversion. This would parallel the attitude toward death that the Theragatha frequently attributes to arahants:

I don't delight in death,  
don't delight in living.  
I await my time  
like a worker his wage.  
I don't delight in death,  
don't delight in living.  
I await my time  
mindful, alert.

[Thag. XIV.1]

This may not be life affirming in the American sense of the word, but it does affirm that the arahants have awakened to a release that transcends life and death. And that is the whole point of Dhamma practice. If there were nothing more important than life, than life itself would be pointless.

# Puttamansa Sutta

## A Son's Flesh

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi... "There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth. These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born.

"And how is physical food to be regarded? Suppose a couple, husband and wife, taking meager provisions, were to travel through a desert. With them would be their only baby son, dear and appealing. Then the meager provisions of the couple going through the desert would be used up and depleted while there was still a stretch of the desert yet to be crossed. The thought would occur to them, 'Our meager provisions are used up and depleted while there is still a stretch of this desert yet to be crossed. What if we were to kill this only baby son of ours, dear and appealing, and make dried meat and jerky. That way -- chewing on the flesh of our son -- at least the two of us would make it through this desert. Otherwise, all three of us would perish.' So they would kill their only baby son, loved and endearing, and make dried meat and jerky. Chewing on the flesh of their son, they would make it through the desert. While eating the flesh of their only son, they would beat their breasts, [crying,] 'Where have you gone, our only baby son? Where have you gone, our only baby son?' Now what do you think, monks: Would that couple eat that food playfully or for intoxication, or for putting on bulk, or for beatification?"

"No, lord."

"Wouldn't they eat that food simply for the sake of making it through that desert?"

"Yes, lord."

"In the same way, I tell you, is the nutriment of physical food to be regarded. When physical food is comprehended, passion for the five strands of sensuality is comprehended. When passion for the five strands of sensuality is comprehended, there is no fetter bound by which a disciple of the noble ones would come back again to this world.

"And how is the nutriment of contact to be regarded? Suppose a flayed cow were to stand leaning against a wall. The creatures living in the wall would chew on it. If it were to stand leaning against a tree, the creatures living in the tree would chew on it. If it were to stand exposed to water, the creatures living in the water would chew on it. If it were to stand exposed to the air, the creatures living in the air would chew on it. For wherever the flayed cow were to stand exposed, the creatures living there would chew on it. In the same way, I tell you, is the nutriment of contact to be regarded. When the nutriment of contact is comprehended, the three feelings [pleasure, pain, neither pleasure nor pain] are comprehended. When the three feelings are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do.

"And how is the nutriment of intellectual intention to be regarded? Suppose there were a pit of glowing embers, deeper than a man's height, full of embers that were neither flaming nor smoking, and a man were to come along -- loving life, hating death, loving pleasure, abhorring pain -- and two strong men, having grabbed him by the arms, were to drag him to the pit of embers. To get far away would be that man's intention, far away would be his wish, far away would be his aspiration. Why is that? Because he would realize, 'If I fall into

this pit of glowing embers, I will meet with death from that cause, or with death-like pain.' In the same way, I tell you, is the nutriment of intellectual intention to be regarded. When the nutriment of intellectual intention is comprehended, the three forms of craving [for sensuality, for becoming, and for non-becoming] are comprehended. When the three forms of craving are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do.

"And how is the nutriment of consciousness to be regarded? Suppose that, having arrested a thief, a criminal, they were to show him to the king: 'this is a thief, a criminal for you, your majesty. Impose on him whatever punishment you like.' So the king would say, 'Go, men, and shoot him in the morning with a hundred spears. So they would shoot him in the morning with a hundred spears. Then the king would say at noon, 'Men, how is that man?' 'Still alive, your majesty.' So the king would say, 'Go, men, and shoot him at noon with a hundred spears. So they would shoot him at noon with a hundred spears. Then the king would say in the evening, 'Men, how is that man?' 'Still alive, your majesty.' So the king would say, 'Go, men, and shoot him in the evening with a hundred spears. So they would shoot him in the evening with a hundred spears. Now what do you think, monks: Would that man, being shot with three hundred spears a day, experience pain and distress from that cause?"

"Even if he were to be shot with only one spear, lord, he would experience pain and distress from that cause, to say nothing of three hundred spears."

"In the same way, I tell you, monks, is the nutriment of consciousness to be regarded. When the nutriment of consciousness is comprehended, name and form are comprehended. When name and form are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do."